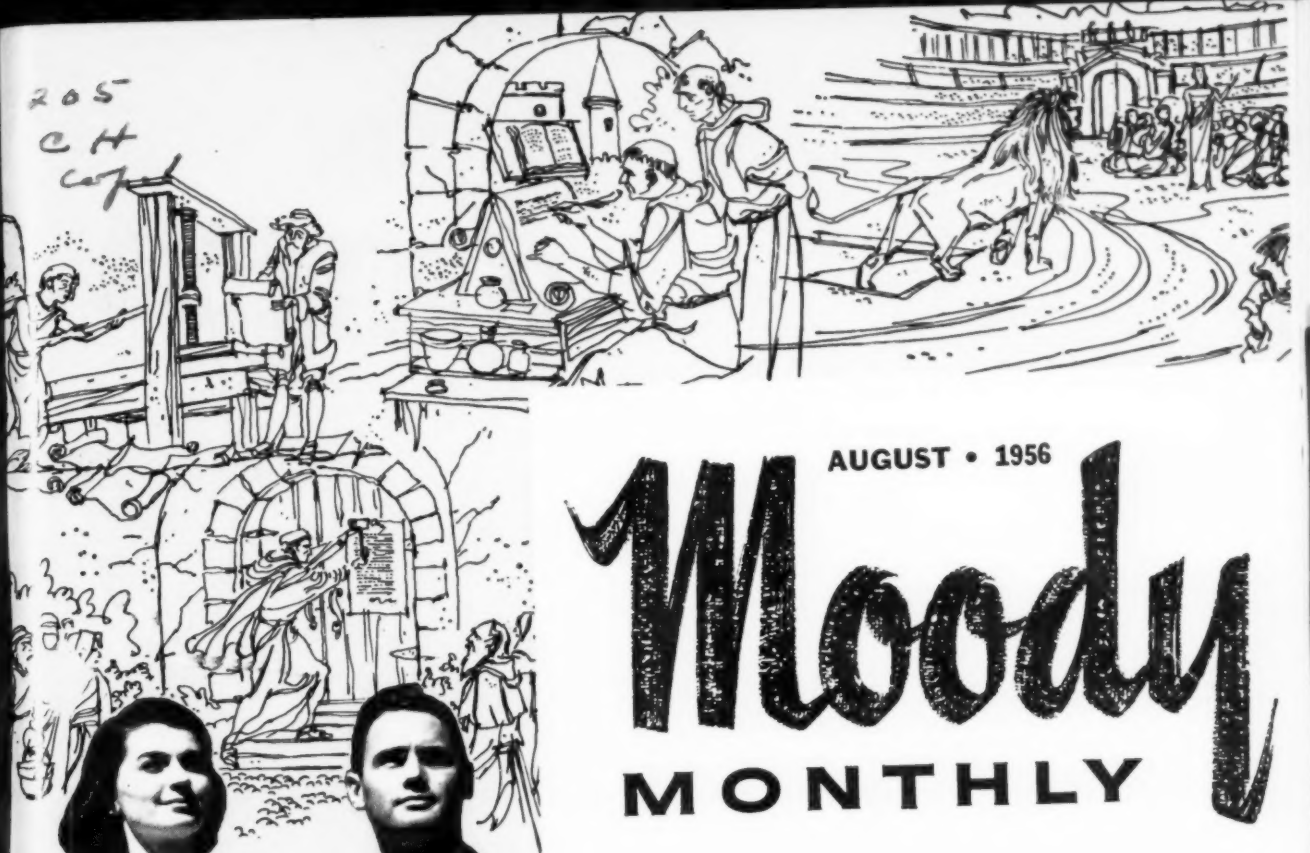


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Volume 56 • No. 12

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

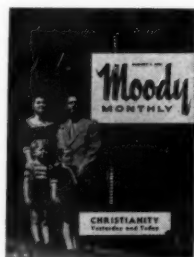
in this issue—

PREPARATION of this special issue on Christianity has reminded us again that Christians as a class are the poorest rich people in the world. This is true not only in a spiritual sense, but, as has recently come to our attention, it is also true inasmuch as the individual Christian has a thrilling heritage in the history of the Christian faith—of which he is usually unaware!

AS THE STAFF has worked on this issue, the conviction has grown that the material in our hands would bring to many a new awareness of this heritage. Such articles, for example as "From Pentecost through the Reformation," "From Luther to Barth" and "The Advance of Missions" may well open a door to a whole new world to many who have never seen the magnificent sweep of history through which the Christian faith has come. Others such as "Where Life Begins" and "This We Believe" may lead to a new appreciation of the basics so important to Christian growth and testimony. Still others such as Billy Graham's article, "Is Christianity Relevant in 1956?" may be the means of kindling a new sense of responsibility in individual Christians.

IN A SPECIAL WAY the editors would acknowledge the leading and provision of God. We cannot close without a word of appreciation, also, to the dozen or more writers in this country and in distant parts of the world who somehow found time to make this special issue possible.

cover photo by
H. ARMSTRONG
ROBERTS
youth supplement
cover by
A. DEVANEY



articles

CHRISTIANITY AND THE WORD—Faith's Sure Foundation	11
CHRISTIANITY AND CHRIST—Where Life Begins . T. Roland Philips	13
CHRISTIANITY AND HOW IT GREW— From Pentecost through the Reformation E. M. Blaiklock	16
CHRISTIANITY AND HOW IT GREW— From Luther to Barth V. Raymond Edman	20
CHRISTIANITY AND WHAT IT TEACHES— This We Believe J. C. Macaulay	25
CHRISTIANITY TO THE ENDS OF THE EARTH— The Advance of Missions Arthur F. Glasser	26
CHRISTIANITY AND THE WORLD TODAY—The Christian Scene A World Report	29
CHRISTIANITY AND THE WORLD TODAY— Is Christianity Relevant in 1956? Billy Graham	32

departments

NEWS REPORT for and about Christians . . Charles T. Lampman	5
IDEA NOTEBOOK	43
Out of the Mixing Bowl 2	Golden Nuggets 39
Sermonbuilders . 2, 41, 51, 66, 72	Moody Monthly, Jr. 52
Our Moody Readers 8	Sunday School Lessons 56
Editorial 11	New Books 62
Off the Record 38	Evangelism 68

youth supplement

WHEN THE BIBLE CAME TO MY TRIBE	80
CHRISTIANITY'S IMPACT ON YOUTH Harold Lindsell	81
DON PATTEN	Hazel Goddard 82
CHRISTIANITY AND EXTREMITY Betty Ann Low	86

THIS MONTH'S COVER

CHRISTIANITY IS FOR TODAY! This is the thought suggested by the striking family group on the cover of this special CHRISTIANITY ISSUE. The highlights of church history in the background (How many of them can you identify?) suggest the richness of the believer's Christian heritage—a truth well reinforced by the articles which follow.

ROBERT LUNN
advertising manager

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circulation manager

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production manager

Alfred Campbell and Violet T. Pearson, assistants to the editor
Gordon Kramer, assistant circulation manager

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MIXING BOWL

MRS. WILLARD ALDRICH

His, the Burden

It was a beautiful day, far too nice for worrying—but Mommie was worrying. It gave her a feeling of efficiency; surely it was intelligent, adult, and a sign of having the situation well in hand. Better to be a worrier than one who goes merrily along, never once thinking squarely about problems and puzzling over their solution!

Mommie turned her burden this way and that, looking at first one side then the other. She hefted it for weight, measured it for size and adjusted it for the most comfortable carrying.

"Take thy burden to the Lord and leave it there," the song tells us. Mommie had taken this burden to Him several times. She had left it there awhile and then rather uneasily picked it up again, settling it into its old place upon her shoulders.

Today the burden was back. Mommie was conscious of it and so she was worrying: it seemed the only thing to do.

"What will they all turn out to be?" she thought. "Supposing one of them wants to be a doctor or something; how could that be managed? And when they get married... will they surely marry

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

Summer

Speaking Engagements of Dr. William Culbertson

Central Oak Heights Camp Meeting, Lewisburg, Pa., July 31-Aug. 3.

Island Grove Camp Meeting, Mexico, Pa., Aug. 13-19.

American Association for Jewish Evangelism Conference, Winona Lake, Ind., Aug. 27-Sept. 3.

the ones they should? College for nine... "Mommie sighed, and ironed the next pillowcase.

"Of course, if we plan things carefully... " she shifted the burden's weight to ease the place where it was rubbing.

And then the verse came, slipping quickly into her mind between the shifting and the settling of the burden. "Casting all your care upon him; for he careth for you." (I Pet. 5:7).

"Oh yes, that's an old one; we've all known that verse." But this time it pressed home.

All your burden (and all is inclusive). All your burdens, large or small, present or future. Cast them upon Him.

"Every one, Lord? It almost seems too easy—sort of an imposition."

Every last one—and it's not an imposition, because He cares, and caring, He wants to bear the load.

"Nine children, Lord? The burden of their future? Shouldn't I even worry a respectable bit?"

All your care...

And so Mommie gathered it all up, tucking in the loose wrappings, hefting it once more for weight, and then she cast it upon the Lord.

My, what a light, airy, happy feeling! She could still see the burden but now the Lord was carrying it. (And it didn't look half so large now that it was in His care.)

"Yes," thought Mommie, "A worry a day keeps the blessing away. Better to cast them upon the Lord as soon as they appear."

"He careth for you," that's why He wants to bear the burden, because of His love and because He is able.

Bear not a single care, my child

One is too much for thee.

My arm is mighty; my love is great—

Just give that load to Me.

What Is a Christian?

Acts 11:26

- I. A Chosen Person
 - A. Chosen by Christ (John 15:16)
 - B. Chosen before the foundation of the world (Eph. 1:4)
- II. A Changed Person
 - A. A new birth (I Pet. 1:23)
 - B. A new creature (II Cor. 5:17)
- III. A Commissioned Person
 - A. Commissioned to make disciples (Matt. 28:19, 20 A.S.V.)
 - B. Commissioned to teach (II Tim. 2:2)

—Anthony Florio

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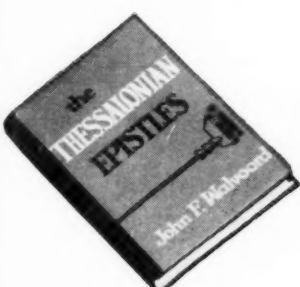
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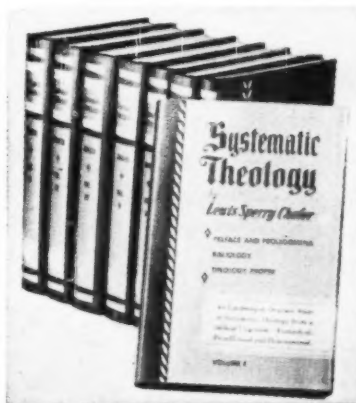
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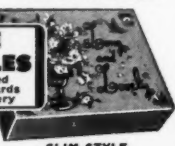
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This Month's Authors



When T. ROLAND PHILIPS ("Where Life Begins") first received our invitation to write the lead article for this month he was minded to refuse, for lack of "equipment." But then, he began writing his sermon for the following Sunday on "the sufficiency of the power of God for every task He calls on us to perform." Whereupon, he was impelled to accept! Which news gave us the reassuring sense of God's leading. Dr. Philips, of course, is the well-beloved pastor of the Arlington Presbyterian Church of Baltimore, Md., and in great demand as a speaker at Bible conferences.

Speaking of acceptances, E. M. BLAIKLOCK ("Christianity—From Pentecost Through the Reformation") gave us the briefest word we have yet received. In a cabled reply originating in a resort area somewhere in New Zealand, where he was spending "holidays" he simply said, "Yes." Dr. Blaiklock is head of the department of classics at the Auckland University College. He was born in Birmingham, England, in 1903, emigrated with his parents to New Zealand in 1909. He has written a number of books and articles, but this is the first for M/M.



One would naturally think that a college president would have more than enough to occupy his time, but unlike most of us V. RAYMOND EDMAN ("Christianity—From Luther to Barth") seems to accomplish a great deal during his "off" hours. Dr. Edman is Chicago-born, was educated in the Middle West and East, served in the First World War, became missionary-director of the Ecuador Bible Institute, was brought back to the States (for health reasons), became student again, then teacher, then college president (Wheaton), in which office he has served with distinction for the past sixteen years.

Earlier this year, when JOSEPH C. MACAULAY ("This We Believe") wrote for M/M, we said just a few things about him. His hobbies, for example, were ornithology and photography. Since then, we discover, he has added music. But hobbies with Dr. Macaulay have a way of calling forth the last endeavor, and when last we heard he had written the words and music of some half dozen hymns, two or three of which will soon be published, and hopes to add counterpoint to his harmony and composition this fall. We're glad he still finds time to write.



Somehow it is not given to many to see things "in the large." That prized ability is, however, vitally necessary in evaluating the world missionary enterprise. That is one reason why we are happy to have ARTHUR F. GLASSER ("The Advance of Missions") write such an evaluation. A graduate of Cornell University (Civil Engineering), Moody Bible Institute and Faith Theological Seminary, Mr. Glasser served as Navy chaplain in World War II, returning to the Far East with a missionary burden. He remained until forced out by Communists. He is now China Inland Mission's home director for North America.



To those who knew BILLY GRAHAM ("Is Christ Relevant in 1956?") in his student days, the line is not very long between Oklahoma City in 1956, scene of the latest Graham Crusade, and Wheaton College in 1943 where revival fires broke out among the student body. The few who know will not soon forget the young man who was so moved by the vision of God's holiness and his own unworthiness that he could only throw himself on the floor of his room to weep and pray for hours. Back of the man who now brings the message is the youth who cried out for the power of God.

NEWS REPORT

worldwide news

for and about
Christians

EDITOR, CHARLES T. LAMPMAN

Publish Martyrs' Story

BULLETIN—The only official biography of the five evangelical missionaries martyred in Ecuador last January is appearing in a nineteen page, 10,000-word condensation in the current *Reader's Digest*. The condensation entitled, "Through Gates of Splendor," was made from a forthcoming book compiled by missionary Abe C. Van der Puy, of World Radio Missionary Fellowship, Inc. (HCJB). Two illustrations and a map are included.

The book, bearing the same title as the *Reader's Digest* article, is scheduled for release in March (Harper and Bros., \$3.75).

NEWSQUOTE of the Month

"They (the U.S. Government) are giving us a chance to preserve free enterprise. Corporations can give 5 per cent—let's put up or shut up! And anyhow it doesn't make any difference how much money you have, you can only sleep in one bed at a time, and you can only wear one suit of clothes at a time, and I know you can't eat any more than I, so let's quit our worrying and remember we can't take it with us, but we can give it to the Lord's work and the Word of God says that we will have treasures in heaven."

Story Behind the Quote: This comment was made by industrialist R. G. LeTourneau when informed by Dr. V. Raymond Edman, president of Wheaton College, that some financial experts were predicting that the American free enterprise system was in danger unless the need of U.S. colleges for more financial support was met speedily. (Now, June 15, 1956)

Mr. LeTourneau also said: "... I believe that God gave us this system of free enterprise which has lifted our people to this unprecedented standard because our forefathers came to America seeking freedom to worship God. They discovered South America at the same time and found gold there instead of God, and today there lies an area in South America bigger than the United States, with practically nothing but a mass of solid green jungle."

The industrialist also urged individual Christians to support evangelical colleges, hospitals and church organizations out of the extra 10 per cent income tax deduction for charitable gifts now permitted U.S. taxpayers.

Brooklyn Sunday School Children Parade for Christ

Some 120 thousand Protestant children and their teachers marched in the 127th Anniversary Day parade in Brooklyn, N.Y., celebrating the founding of the Brooklyn Sunday School Union in 1816. They represented 450 Sunday schools in twenty-six communities of Brooklyn. A smaller parade was held in the neighboring borough of Queens. Public elementary schools in the two boroughs were closed for the day.

Among those reviewing the parade were Postmaster General Arthur E. Summerfield and Mayor Robert F. Wagner of New York City. Similar Sunday school parades in Brooklyn have been taking place every year since 1829.

NAE Commends Interest of Church Planning Group

Freedom of choice must be provided in the location of churches in new communities, stated Dr. George L. Ford, executive director of the National Association of Evangelicals, in a letter to the American Institute of Planners. The Commission on Evangelism and Church Extension of the NAE which authorized the statement commended the American Institute of Planners for its interest in church planning as it relates to over-all community development.

Meeting in Chicago, the Commission expressed "their appreciation and that of more than ten million evangelical Christians served through the National Association of Evangelicals for the concern of the American Institute of Planners for the provision of adequate churching of both new and re-developed communities, and for the interest of its members in the relationship of churches to the over-all planning of communities. The Commission was especially grateful for the desire of the planners manifested at the meeting of the AIP in Providence, R.I., last May, toward maintaining freedom of choice in providing churches in both new and existing communities. The Commission is aware of the many problems confronting planners in this connection and pledge their co-operation in helping to establish adequate standards in regard to over-all community planning.

Previously, two groups—the National Association of Evangelicals and the Lutheran Church-Missouri Synod—were commended for now recognizing the need for "creative planning" for future church needs. According to the American Society of Planning Officials, however, these groups are among "the worst offenders in seeking to evade zoning regulations."

Buddhist Bishops Ask U.S. to Free War Criminals

Two Buddhist bishops appealed to the U.S. State Department last June for pardons for 121 Japanese war criminals still under the jurisdiction of the United States. Bishop Shunin Kagao, one of Japan's ranking Buddhist leaders, was accompanied by Bishop Takahashi of Los Angeles.

"It isn't a question of guilt or non-guilt, but of mercy," pleaded Kagao. He explained that the Chinese Communists have announced that they will soon release one thousand Japanese war criminals, and

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Taylor



Ayer



Mercer



Tam



Rice



Hitt

• **WILLIAM "BILL" JELLEY**, former executive vice-president of The King's College, was awarded a Carnegie Research Foundation scholarship grant to conduct a statistical survey of college business management in the nation's institutions of higher learning. Jelley expects results of his research will be effective in strengthening administration of church related colleges.

• **CLYDE W. TAYLOR**, executive secretary of the Evangelical Foreign Missions Association, accompanied by Mrs. Taylor, participated in the recent observance of the Centennial of Protestant Missions in Colombia. Some 500 persons attended week-long sessions, during which eighty-six conversions were recorded.

• **ROBERT G. RAYBURN**, former president of Highland College, has become president of Covenant College and has moved to Covenant's new campus in suburban St. Louis, Mo. Faculty members have been drawn from three evangelical schools—Highland College, Shelton College and Faith Theological Seminary—to staff this new Bible Presbyterian church college and seminary. (Item: Dr. J. Oliver Buswell, Jr., is dean of the graduate school; Dr. Peter Stam, Jr., is dean of students; Dr. R. Laird Harris is professor of Old Testament.)

• **WILLIAM WARD AYER**, evangelist and radio preacher, addressing the forty-third annual convention of the International Union of Gospel Missions in Erie, Pa., declared: "The best thing that could happen to the Christian ministry today would be to make it obligatory for them to spend at least a year in rescue mission work—a sort of religious internship. They could never again be passive about the lost in their congregations and communities, and would learn how marvelously the Lord Jesus can save from the 'guttermost to the uttermost.'"

• **THEODORE C. MERCER** has been named the fourth president of Bryan University, Dayton, Tenn., succeeding Dr. Judson A. Rudd who retired two years ago. Dr. Mercer, a former registrar and assistant to the president at Bob Jones University, has been a member of the administrative staff of Muskingum College, New Concord, Ohio, for the past three years.

• **J. H. BEHNKEN** of St. Louis was re-elected president of The Lutheran Church-Missouri Synod. Dr. Behnken is now serving his eighth three-year term in that office.

• **STANLEY TAM**, owner of States Smelting and Refining Co., Lima, Ohio, currently doing a \$200,000-a-year business, says he will turn all of its future profits over to evangelical missionary work.

He has put himself on salary so that the company's entire profits can be devoted to helping meet "the great world need for Christian guidance." Mr. Tam, a member of the Christian and Missionary Alliance, says that in 1940 he "made God my senior Partner" and since that time he has been giving 51 per cent of the profits of his business to evangelical work. His firm's business "took a pronounced upturn" after he made that covenant with God. (See N/R, March, 1956.)

• **ALEC CLIFFORD**, top Argentine journalist and university professor, is the new editor-in-chief of *Vida*, major Spanish evangelical monthly periodical, according to Paul Sheetz, promotor and co-ordinator of the project. Jose Bongarra, prominent Christian layman of Buenos Aires, will be business manager. Headquarters have been set up in Argentina and a publication date is to be announced shortly.

• **JOHN R. RICE**, Wheaton evangelist, has been honored by United Air Lines in recognition of his having traveled over a million miles in the past ten years to and from evangelistic meetings. Well into his second million miles of air travel, Dr. Rice at this writing is scheduled to fly to Japan and Korea. He also expected to pre-record evangelistic messages for the new Christian radio station in Seoul, directed by missionary Tom Watson.

• **RUSSELL T. HITT**, executive editor of *Eternity* magazine for the past three years, has been appointed to the post of editor, replacing Dr. Donald Grey Barnhouse who has become editor-in-chief. Simultaneously, Dr. Frank E. Gaebel, headmaster of Stony Brook School and publisher of *Our Hope* magazine, became consulting editor of *Eternity*.

• **FRANK G. CLEMENT**, Governor of Tennessee, spent eight hours in the state prison at Nashville recently. Not an inmate himself, the Governor spent his time autographing Bibles for some 1500 "guests" who wanted a copy. The Bibles were part of 4000 recently purchased by the State for use in penal institutions. The Governor said that even though no pressure was put on prisoners to accept the Bibles, the response was "terrific."

• **BOB PIERCE**, of World Vision, is bringing sixteen Korean orphans to foster homes in the U.S. One of them, three-year-old Lee En Ai, will be adopted by cowboy movie star Roy Rogers and his wife, Dale Evans. The sixteen will be the largest single group of Korean warphans to come to America with homes already waiting for them.

he hopes that America will act first. If America does act immediately, said the Japanese spokesman, "I am convinced it will enhance pro-American attitude in Japan and help us combat Communism."

Church 'Losing Ground' Says U.S. Ambassador

Back in the U.S. to report to President Eisenhower, Dr. Joseph Simonson, Ambassador to Ethiopia, is telling public audiences that "the church is losing ground in some areas of life because too many Christians separate their religion from their daily living."

Dr. Simonson, a Lutheran pastor before accepting the diplomatic post in Ethiopia, spoke at a dinner connected with an open house for the new two-and-a-half-million-dollar Lutheran Brotherhood building in Minneapolis, Minn. He said the three principal areas in which the Christian influence is declining are labor, education, and the "intellectual class."

"To a large extent, labor is a lost province of the Christian church," he said. "The church has become an upper-class institution."

"The Roman Catholic church, to her credit, has stayed in the forefront in this field, but there is a desperate need to

recapture the vast numbers of laboring persons who make their union meetings almost a substitute for church. It is a sorry spectacle when unions hold meetings in buildings called labor 'temples,' often even on Sunday mornings."

The Ambassador said Christian influence has declined also in both public and private schools. "Many American colleges were established by church bodies," he said, "but today they too often substitute the stadium and the basketball court for the chapel as their central focus."

"The public schools no longer use readers with a Christian emphasis. Something is lost from education when concern for Christian principles goes out."

Free Church Receives 'Blueprint for Progress'

In his annual report to the seventy-second general conference of the Evangelical Free Church of America at Winona Lake, Ind., Dr. Arnold T. Olson of Minneapolis, president, revealed that the denomination has experienced its most successful year. Some thirty-eight new churches were started. There was an 8 per cent increase in membership and a 20 per cent increase in giving to the missionary and benevolence program. Ten new missionaries have been commissioned. Local congregations gave over four million dollars for all purposes or \$155.34 per member.

Presented at the conference was a "Blueprint for Progress" (see N/R, Sept., 1955) by the Jubilee Commission in preparation for the 75th Anniversary in 1959. This program sets a number of goals to be achieved by that time . . . 75 more churches . . . 75 additional missionaries . . . 75 additional students in the seminary . . . 7,500 new members . . . 7,500 new subscribers to the denomination paper, the *Evangelical Beacon* . . . and a Jubilee Fund of \$800,000.

Moslem Activity in U.S. 'Matter for Prayer'

Editor J. O. Percy, writing in *IFMA News* (June, 1956), monthly publication produced for member missions of the International Foreign Mission Association, refers to the constant upsurge of Islam as "no news to the Christian public," yet he does warn that these reports are "matters for urgent prayer."

He says: "It is estimated that there are 10,000 Moslems in New York with over one dozen Moslem organizations. The doors of the Islamic Mission in Manhattan are open every day of the year and that mission is establishing an 'Abode for Peace' in Dutchess County, N.Y., for a mosque, a school for Moslem children and even a 'super market run on Islamic co-operative basis, and an Oriental-Arabian bazaar.'

"International Students, Inc., has reminded us of the Moslem missionaries who have arrived on the West Coast of the United States, and whose objective is not only to try to win converts to Islam but to prevent Moslems in the States from accepting Christ (see N/R, June, 1955). These are matters for urgent prayer."

Medical Missionaries Get Audio-Digest Service

Medical missionaries in some of the most remote fields of the world are being helped by a new electronic device designed to provide an effective substitute for frequent consultations with their colleagues on new techniques, new medicines and new treatments. The service, dubbed Audio-Digest, is being provided for evangelical missionaries by the Committee on Medical Missions of the Christian Medical Society.

Dr. Paul E. Adolph, M.D., himself a former medical missionary in China, is chairman of the committee. With the permission of Audio-Digest Foundation, a group which supplies busy U.S. doctors with tape-recorded items of current medical literature which they listen to as they drive in their cars or work at their desks, CMS members have purchased subscriptions (\$143 each) for their own use which are later given to the society for use on foreign mission stations. Currently some tapes are being used on as many as a dozen mission stations.

Panama Christian Radio Station to Increase Power

An increase in power from 500 watts to 5000 watts was assured for missionary radio station HOXO in Panama City when its board of directors at a recent meeting approved the purchase of a two-acre transmitter site on the city's outskirts. Construction of the 5-kilowatt transmitter is already under way, according to station manager Art Zylstra, and HOXO will soon be reaching greater Panama City's quarter-million population with a strong signal "if funds continue to become

Trotman Gives Life in Rescue Attempt



When the annual meeting of the Navigators was convened at Colorado Springs, Colo., late last month there was a face missing at the table. Founder and president Dawson "Daws" Trotman (photo above) had given his life in a successful effort to save a girl thrown out of a fast moving motorboat on a New York lake.

The accident occurred during a Navigators' conference at Word of Life Island, Schroon Lake, N.Y., last June 18. (Item: Jack Wyrzten, director of the youth Bible conference, kept a lonely vigil on the lake for four days and nights until the body was recovered.)

A memorial service was added to the scheduled dedication ceremonies of a new auditorium at Word of Life Inn on June 24. Dedication of the new facility had been planned in connection with the tenth anniversary of the Bible conference's establishment. Dr. Charles E. Fuller of Long Beach, Calif., was the chief speaker.

Among the first reactions to Trotman's death was an announcement from Jim Vaus, president of Missionary Communication Service, Inc., revealing that "to perpetuate the memory of this dear servant of God, MCS is dedicating its current African project in Tanganyika Territory, Africa, to Dawson Trotman."

The Navigator organization was originally founded by Trotman and his associates to encourage Scripture memorization among U.S. Navy personnel during World War II. In recent years it has been intimately linked with follow-up work in evangelistic campaigns, especially in connection with the world-wide Billy Graham Crusades.

Services were conducted by evangelists Billy Graham and Jack Wyrzten in Colorado Springs with interment at one of Trotman's favorite spots on the Glen Eyrie estate, which is the Navigators' headquarters.

available without interruption" in the current advance program.

Zylstra presided over the sessions of the Inter-mission Board in which directors named by HOXO's two sponsoring missions participated. Abe Van Der Puy, of Quito, Ecuador, together with Zylstra, represented the World Radio Missionary Fellowship, Inc., and Kenneth Strachan and Dayton Roberts represented the Latin America Mission, San Jose, Costa Rica. The directors approved a \$16,000 advance program budget.

(On the air with the gospel since 1949, HOXO, "The Voice of the Isthmus," now broadcasts seventeen hours a day with a split schedule of English and Spanish programs to reach the large West Indian, Canal Zone and Panamanian listening audience in greater Panama City. The station has the backing of local Christian groups and serves as a unifying agency and rallying point for interdenominational activities.)

Communists Renew Attacks on Religious Training

After several months of comparative silence on the subject, Soviet radio programs have resumed violent attacks on all religious training and are again saying that "activities of the church must be exposed in a merciless way."

Radio Minsk, in a Byelorussian broadcast last May 30, declared flatly that the number one task of schools in a Communist country is to teach children to become atheists and "irreconcilably hostile" to all forms of religion.

OUR MOODY READERS

Concerning Demons

MOODY MONTHLY came in this morning and I have just read the "Demons Today?" article by William Young.

Inasmuch as our conversion to Christ is equivalent to an enlistment to "fight the battle" it is prophetic of wounds and suffering, and yet in all my eighty-eight years of life I have never read or heard such a heart-warming and instructive sermon.

I was converted fifty-six years ago and have experienced the subtle attacks of the devil in ambush and other sneaky methods; have listened and fallen, recovered and been pardoned when afflictions came until at last the "hard way of learning" has yielded the "peaceable fruits of righteousness" as promised in Hebrews 12:11.—Grant Yerbury, Ocean Grove, N.J.

I think I'll be writing to you again when you publish the last part of William B. Young's articles. I am afraid he is away off the track in his development of the article. However, we will wait for the rest of it.—Charles L. Higgin, Kamloops, B.C., Can.

May I commend you for Mr. William Young's most timely article?

My husband and I found it thoroughly sane, scriptural and indispensable for these days when Satan knows he has

but a short time. However, it is a misfortune that so many Christians disbelieve or wish to ignore Satan's deceitful machinations. We have been repeatedly ridiculed and criticized for uncovering Satan's work on the assumption that Satan has nothing to do with believers.—J. E. Lopez, Las Cruces, N. M.

You are rendering Christians of various denominations a real service by publishing [these] articles. With so much demon activity today, never has the need for knowledge of the deceiver's tactics been so pressing. Why not print Mr. Young's articles in booklet form?—Fred A. Sommars, Jackson, Minn.

"Demons Today?" contains some interesting thoughts, but insofar as it indicates that Christians can be possessed by demons I believe it is scripturally incorrect. Christians may be subjected to the attacks of Satan and his demons, [but] believers are the temple of God and the Spirit of God dwells in them (Eph. 6:12; I Cor. 3:16). How could the devil or his demons, then, enter into a believer?—W. Douglas Smith, Princeton, N. J.

As Reader Smith has no doubt discovered (in Parts II and III, June, July M/M), Author Young would agree that

though satanic powers may be brought to bear upon the believer's mind and body, the believer's spirit is inviolate to demon invasion and he is therefore not subject to demon possession.

Who Through Faith . . .

We were surprised to hear, over KGDN (Seattle), one of the daughters in the article, "When Ma Wouldn't Give Up" (May M/M), being interviewed. We'd just received the magazine and hadn't had time to look at it yet. And I thought, Wouldn't it be something if that article was there? And it was. After hearing the interview the article was even more touching. Thank you.—A. Undi, Seattle, Wash.

I want you to know how much I appreciated the article "When Ma Wouldn't Give Up" in the May issue of MOODY MONTHLY. I was so thrilled after reading it, I knew the ladies at our women's missionary society meeting would also want to hear it. I did read it at last week's meeting, and there was not a dry eye at the end. Truly we can thank the Lord for the dear mother who kept praying and believed God. If He could save her drunken husband, He can do anything. "For with God all things are possible."—Mrs. Ralph White, Carthage, N. Y.

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The present special issue encompasses a little of what this continuing faith has been through the centuries, what it has done—and perhaps failed to do—and a glimpse of what it is and ought to be today.

For some this issue will be a doorway to personal discovery. For others it will be an avenue to new appreciation of their Christian heritage. For all we hope it will, under God, be a means of great personal blessing.

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Christianity

and the Word

an editorial

Faith's Sure Foundation

THE Bible is not a talisman to the evangelical Christian; it is not a book of magical formulas which, properly pronounced, produce weird and occult results. The Bible is the objective, historic revelation of God in human language.

The evangelical accepts the Bible's own testimony of itself that it is the supernatural, the inspired Word of God. Yes, God used men to write it. He did not outrage their personalities. Differences in their style are apparent. But He moved holy men to write what is indeed and in truth His Word.

Gausson has expressed it: "It would . . . in our view, be holding very erroneous language to say . . . certain passages in the Bible are man's, and certain passages in the Bible are God's. No; every verse without exception is man's; and every verse without exception is God's, whether we find Him speaking there directly in His own name, or whether He employs the entire personality of the sacred writer."

But is it important to believe in verbal inspiration? Is it necessary? The old line, rose-water modernist, who was essentially a rationalist, answered "No." The positivist who denies the validity of any knowledge save that derived through sense experience, says "No." The neo-orthodox, despite all his lip service to certain doctrines, must in all logic say "No"; truth must be experimental, it can have no objective, historic meaning to him.

The true Bible believer must answer "Yes." Man, if he is to know right from wrong, if he is not to get lost in the labyrinths of human speculation, if he is to gain heaven, must have a clear word from God; divine revelation is an imperative.

Reduce the issue to its bare essentials, and there are only two basic attitudes that can be taken about divine revelation: (1) It is impossible because there is no God, or because God doesn't care; or (2) It is possible because there is a God who does care. Moreover, it is our deep conviction—based on the Scriptures and corroborated by experience—that man desperately needs some authoritative word from God.

True religion is not the stumbling, faltering, blundering guesses of men who evolve a man-made faith; it is the revelation of the great God. Just because God—in keeping with His own character and purposes—chose not to give this revelation all at once is no reason to mistake it for the blunderings of men: progress in divine revelation is never from error to truth; it is always from seed to fruit, from little to much. But remember, that even the embryo, even the little is precious truth, not to be discarded, but to be regarded as foundational and fundamental.

understood the message of God and obeyed. Enoch conversed with the Almighty. God led Noah. The God of glory appeared to Abraham. Jacob saw the face of God. Moses met God and became His chosen revelator. Joshua received his instructions from Jehovah. Othniel, Ehud, Barak and Deborah, Gideon, Jephtha and Samson received God's commands. Samuel from his youth heard God's voice. David and Solomon knew His presence. Elijah and Elisha followed God's commands. Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Daniel, Obadiah, Ezekiel, Haggai, Zechariah and Malachi wrote His word. Matthew, Mark, Luke, John, Paul, James, Peter and Jude gave His message to the sons of men.

And how else can men know about God? True, "the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity" (Rom. 1:20 A.S.V.). True, "the heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19:1). But such knowledge at best is partial. The grandeur of the Creator only intensifies the questions concerning sin, death, salvation, eternity. We need the supernatural revelation of God. Only the Lord can reveal these truths about Himself: "... the things of God none knoweth, save the Spirit of God . . . we received . . . the spirit which is from God; that we might know . . ." (I Cor. 2:11, 12). If the Lord has not so revealed Himself, then we are doomed to the uncertain quest of discovering Him as best we may; we have no authoritative voice in the trackless jungle of the conflicting opinions of men.

So the Bible as God's inspired, inerrant Word is necessary to assurance. Can a man be sure? Don't say that it does not matter. There is too much at stake. Our happiness now and our blessedness in a dark, mysterious, foreboding future beyond this life are both involved. Is certainty possible? It most certainly is not, if all that we have to go on are the ideas of men, even good men. Even the experience of the race is not enough; men have not and do not agree! The best of human intellects is not enough; the wisest man is baffled by his own existence, to say nothing of world problems—either this one or the next. If we cannot explain life, if in our short life span we cannot fathom how our generation fits into the program of world history so far as the ultimate processes are concerned, what makes us think we can have any assurance about our ideas of God, of judgment, of heaven, of hell? We need divine revelation, else we are lost on the desert sands with only hopeless mirages to beckon us on.

THE Bible-believing Christian has a foundation to his faith that is worth more than money can buy. For Chris-

INTO the darkness and depravity of man's condition has come light from God. God spoke to Adam and Eve. Abel

August, 1956

tianity is based on observed facts which may be tested historically. We are not following some will-o'-the-wisp. Christianity is rooted and grounded in the Lord Jesus Christ—who He is and what He did. These facts are set forth in the Bible. No one should be misled. Apocryphal stories, ancient traditions, new dogmas which are unsupported by the Bible are all to be refused. The Protestant heritage that the Word of God is the final rule of faith and practice underlines the fact that God has given us an objective revelation of truth. While that revelation, to the degree relevant and possible, should be experienced by Christians, their experience of it has absolutely nothing to do with either its trustworthiness or its finality. Moreover, that revelation by the grace and operation of God is available in written form to most Christians. (Thank God for the faithful labors of the translators of the Bible and for the loving ministry of the missionaries who teach so many illiterates to read.)

The Word of God is not in the sepulchral mutterings of a special priesthood; it is written. And it presents objective, historical truths which are the warp and woof of the Christian faith. The Word of God, inspired, infallible, inerrant in the original autographs, is a priceless gift from God.

Men need the supernatural revelation of God. The alternative is to blunder along without any sure word from heaven. The alternative is to continue in the dark without hope, for there are truths utterly beyond our experience, and there is no other sure way to know them. We can know for sure; we have the objective revelation of truth which can be tested.

You are not sure? While nothing can quite take the place of your own joy of soul as you respond to God's speaking personally to your heart from His holy Word, there are corroborative evidences. Dr. R. A. Torrey used to list some of them this way: the testimony of the Lord Jesus Christ; the fulfilled prophecies; the unity of the Book; the immeasurable superiority of the teachings of the Bible; its indestructibility; the character of those who accept it and that of those who reject the book; the influence of the book; the inexhaustible depth of the book; the fact that growth in knowledge and holiness finds us growing toward the Bible; the direct testimony of the Holy Spirit.

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Is Your Mate Unsured?—taking up another problem of the divided home. This is the second article of five in the new counseling series by Dr. Clyde M. Narramore, Christian psychiatrist.

BUT all the facts in the world about this blessed book are not to be confused with knowing the book. Since the Bible is God's inspired Word, then it behooves us to "read, mark, learn, and inwardly digest" it.

By the ordination of God, the Bible has had a most important part in the personal salvation of each true believer. Of course, it is the source of our information concerning the gospel. But beyond that fact, it was that word, orally transmitted in quotation or in paraphrase, it was that word in written form, it was that word in the life of some child of God which the Holy Spirit used to touch our deadened hearts. "Of his own will he brought us forth by the word of truth" (Jas. 1:18). "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth" (1 Pet. 1:23).

Since the Word of God has such an important place in the salvation of the Christian, it is not surprising that the same Word has a superlative place in God's plan for the Christian's growth in grace and knowledge. No Christian can neglect the Word of God and be a strong Christian. The metaphor used in Scripture of itself is that it is food. Just as no man can refuse physical food over a long period of time and be healthy, so on the spiritual plane, no Christian can be strong if he fails to meditate upon the Word of God.

"As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (1 Pet. 2:2).

"When by reason of time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for fullgrown men" (Heb. 5:12-14).

"Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart" (Jer. 15:16).

"I have treasured up the words of his mouth more than my necessary food" (Job 23:12).

The Christian should "inwardly digest" God's Word. That means it should be assimilated, that it should become part of him, a part of his spiritual nature, a part—if you will—of his spirit's muscles, bones, flesh, blood, nerves! Remember, the enemy of our souls will keep us from so meditating upon the Word of God. Temptations to worldliness, to physical comfort, to laziness in things spiritual, to forgetfulness find all too many of us ready victims.

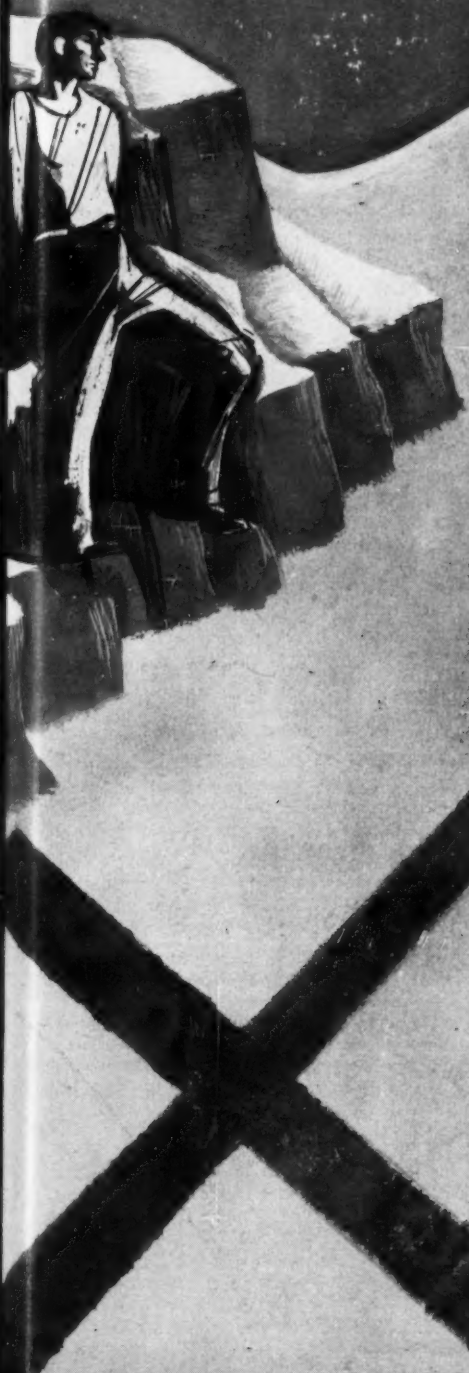
The Word of God, moreover, is the effective weapon which the child of God should wield in all his service. No witness for the Lord can long endure that is not full of the Word of God. Perhaps here is the reason for our failure. How much do we know and do we use the Word of God?

"As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11). "No word of God shall be void of power" (Luke 1:37).

Do we need to say any more as to the transcendent importance of the Word of God? If any more is needed, then let this word of the Psalmist to Jehovah settle the issue: "Thou hast magnified thy word above all thy name" (Ps. 138:2).

William Bullington

Christianity and Christ



*If you would fully appreciate the
faith which is yours as a Christian,
be clear in your thinking on—*

Where Life Begins

By T. Roland Philips

MANY years ago, at a Bible conference on "The Victorious Life," I heard Dr. Griffith Thomas say "Christianity is Christ." I questioned that at the time, and wondered how it could be. But the years which have come and gone since have abundantly shown me the truth of that statement.

Christianity is indeed Christ. The founders of the so-called religions of earth are in no sense essential to the systems which they founded. But Christianity could not exist without Christ and it cannot be lived apart from Him.

Unless one is "crucified with Christ" so that "Christ liveth in" him, he is not a Christian. And unless he "abides in" Christ, as the branch abides in the vine, he cannot live a Christian life. A Moslem can practice his religion entirely apart from Mohammed. And a Confucianist needs no help from Confucius in order to conform to the ethics expected of him. But a Christian is dependent moment by moment upon a risen, living, omnipotent Lord. "Christ is his life" (Col. 3:4), and without that life he would be dead.

That is true because Christianity is more than a religion, in the sense in which men use that word. It is a divinely imparted life granted to the sinner on the ground of what Jesus Christ is and did and does today. Christianity is not merely an ethic, though its ethical teachings are the admira-

tion of the world. It is not merely a system of morals, though its demands for purity of life are insistent and unyielding. Christianity is a life—and that life is divinely imparted.

That is the reason our Lord said to Nicodemus, "Ye must be born again." And that, too, is the reason Peter says "ye were redeemed . . . from your vain conversation [manner of life] received by tradition from your fathers" (I Pet. 1:18).

The life we received from our fathers is a "vain" life. It is vain because it is corruptible and ends in death. But the Christian life is begotten of "incorruptible seed," the Word of God, "which liveth and abideth forever." It is therefore incorruptible. It can never die.

This new life is the very life of God. We who possess it have become "partakers of the divine nature" (II Pet. 1:4). And of us it can be truly said, "Christ is our life." He dwells within us, and by His Holy Spirit empowers us.

✦ ALL of that reveals to us how vitally Christianity and Christ are one—how it cannot exist without Him. And it reveals to us also how necessary it is for us to know who Christ is and what He did and is doing for us now.

Jesus Christ is the eternal Son of God, having "neither beginning of days nor end of life." John tells us He is the Word who in the beginning was with God, and who, in that beginning, was God. He Himself says, "Before Abraham was born, I am." In using the word "I am" He is claiming the name which God said was His own (Ex. 3:14), and such a claim would be blasphemous on any lips other than those of our Lord Jesus Christ. *He is God.*

And He became man. He "took upon him the form of a servant and was made in the likeness of men." "He became flesh and dwelt among us," and for thirty-three years manifested His glory.

Men admired Jesus Christ; they knew that He was different from all those about Him. They marveled at His words and wondered at His works, but what they did not know was that His words and His works sprang from what He was, "God manifest in the flesh."

And He was manifested in the flesh, Paul tells us, so that He might "put away sin by the sacrifice of himself" (Heb. 9:26). He was the Lamb of God who was to take away sin. And He took it away by bearing it "in his own body on the

tree" (I Pet. 2:24). Then, having "offered one sacrifice for sins, for ever," he rose from the dead and ascended into heaven, and "sat down on the right hand of the Majesty on high."

There, in the capacity of our great High Priest and "our Advocate with the Father," He intercedes for us. Because He ever liveth, He is "able to save them to the uttermost that come unto God by him." And because, during His earthly pilgrimage He was "in all points tempted like as we are," He is a Priest who is touched with the feeling of our infirmities and graciously able to sympathize and help.

Such is Christianity and such is Christ. They are joined together inseparably, the first utterly meaningless without the second, the second giving life and power and value to the first.

✦ AND now all of that being true, it follows that one cannot become a Christian apart from Jesus Christ. A Christian is not one who is seeking God's favor and forgiveness—he is one who has *found* them. Through faith in his Saviour he has "peace with God" and an assurance that nothing, either in life or death, can separate him from "the love of God, which is in Christ Jesus our Lord" (Rom. 8:39).

All the religions of men are constantly urging their devotees to do something in order to gain the favor of God. At the cost of much time and effort the Moslem will make his pilgrimage to Mecca, hoping that in so doing he will gain peace. The pagan in Africa will dance and contort and even mutilate himself, hoping to exorcise evil spirits and bring blessing upon his tribe. The unsaved in more enlightened lands will give money, or join a church, or "turn over a new leaf" in the hope that in so doing God will forgive.

But the Christian needs to do none of these. For him, peace has been won, forgiveness has been granted, favor has been bestowed. He has but to accept them by exercising faith in the Son of God who loved him and gave Himself for him. And once having done that, and having been united by faith and love to a wonderful Lord, he is saved and safe and secure.

Thus in becoming Christians, we do not merely accept a form of worship, or a code of ethics, or a religion. Rather we receive a *Person* without whom the worship, the code and the religion would be in vain.

Defenders of the Faith

Augustine, Forerunner of the Reformation

FROM the time of Augustine's birth in Tagaste, North Africa, in 354, his Christian mother Monica brought him up in the Christian faith. To give him the best education possible, his parents sent him at sixteen to school in Carthage, where he studied hard. But it was a wicked city, and he fell into many temptations. Later, in his *Confessions*, Augustine bitterly repented of the life of wickedness he lived during those years.

In spite of his wayward youth, Augustine was always searching for the truth. He started to read the Bible, but found the books of great heathen poets more to his liking. For nine years he followed a philosophical system known as Manichaeism, a strange mixture of heathen and Christian thought.

Early in his career he received an appointment as professor of rhetoric and public speaking in Milan, Italy. There he often went to hear Ambrose, bishop of Milan, and to admire his oratory. Soon he became dissatisfied with his life.

One day, agitated of soul, he rushed out into the garden. Leaving on a bench a copy of Paul's Epistles which he had been holding, he threw himself upon the grass. The words of a neighbor child's song floated to him: "Take up and read, take up and read."

He got up, opened the book and read from the thirteenth of Romans: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Augustine was a changed man after that, and referred to this occasion as his conversion.

In course of time Augustine became bishop of Hippo, and devoted the rest of his life to the service of the church. In public debate and with his pen he defended such teachings as the doctrine of the Trinity and the doctrine concerning man and the manner of his salvation.

Augustine was often called the greatest of all the church fathers, and his writings were among those from which Luther and other reformers received inspiration.

♦ THEN, too, it follows that one cannot live a Christian life apart from Jesus Christ. The Christian life is not given to us merely that we might be safe; it is given us to live and express and manifest. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 3:14).

The Christian is concerned about good works, for while good works are not sufficient to gain salvation for him, they are the necessary and inevitable evidence of salvation within him. If we say, "Lord, Lord," we must do the things that He says.

But when the Christian does seek to do these things, he immediately becomes conscious of the fact that he cannot do them in himself. For example, he cannot love his enemies. He can refrain from hurting them; he can let them severely alone; he can even overlook the wrong they may do. But he cannot love them, and any attempt to do so is futile.

And so if we are going to live this life we need something more than we possess. We need the grace and power of God, and we need them moment by moment, every hour of every day. That power can come to us only as we receive it from Jesus Christ. Power, for us, is in Christ, as life for the branch is in the vine, and we receive that power only as we abide in Him even as the branch abides in the vine.

During the recent war a South Korean Christian, a civilian, was arrested by the Communists and ordered shot. But when the young Communist leader learned that the prisoner was in charge of an orphanage caring for small children, he decided to spare him and kill his son instead. So they shot the nineteen-year-old boy in the presence of his father.

Later the fortunes of war changed, and the young Communist leader was captured by the United Nations forces, tried, and condemned to death. But before the sentence could be carried out, the Christian whose boy had been killed pleaded for the life of the killer. He declared that he was young, that he really did not know what he was doing.

"Give him to me," said the father, "and I'll train him."

The United Nations forces granted his request, and that father took the murderer of his boy into his own home and cared for him. Today the young Communist is a Christian pastor.

That is Christian love. But it could never have been, and it can never be, apart from a new life found only in Jesus Christ. Unless and until He lives in us we cannot live true Christian lives. It is not what I do for Him. It is what He does in and through me. So that in this sense also Christianity is Christ.

It is He living out His life in me and bestowing His power upon me.

*Moment by moment I'm kept in His love;
Moment by moment I've life from above.*

♦ FINALLY it follows that one cannot bear a Christian witness apart from Jesus Christ. These are days of great tension and uncertainty. The morality of man has not kept pace with his genius. And, in consequence, his discoveries have brought

a real challenge to his safety. Today we are told that the bombs he has created, and the guided missiles he has made are capable of destroying him and all on the earth with him. Because of these things the hearts of men are fearful and afraid.

But the Christian can stand in the midst of these uncertainties with perfect calm and assurance, not because of his faith, but because of the One in whom that faith reposes.

Jesus Christ is a living Lord. All authority has been given to Him. He sits at the right hand of God "henceforth expecting till his enemies be made his footstool." And one of these days—it may be soon—He will come again, and His enemies will be made His footstool; then "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. 72:8).

In the meantime He perfects His purpose and His plan. Nations are as clay in His hand. Princes and rulers are under

His control. Wars and rumors of wars are all known to Him and controlled by Him for the fulfilling of His ultimate purpose.

Because of this, we who are related to Him and who are in fellowship with Him have peace. We can look up and rejoice, knowing that our redemption draweth nigh. And we can stand in the midst of a confused and troubled and perplexed generation with a message of hope and joy and assurance.

Christianity is far more than a religion founded by Christ and given to us to try to follow. It is a life lived by Him in the power of His resurrection, and lived in all who will receive. And because all of that is true, Jesus Christ is man's greatest and deepest need. He is every man's deepest need. He is your deepest need. Without Him men are

alienated from God, having no ability to please Him and no power to obey Him.

But no man needs to be without Him—He offers Himself freely and fully to all. "Come unto me all ye that labor and are heavy laden," He says, "and I will give you rest." May God enable us all to enter into that rest. **END**

Not much good can be said about those who inspired the Crusades back in the twelfth and thirteenth centuries; and the principle objective, that of winning the Holy Land, was never reached. Nevertheless, there were thousands of earnest Christians, fired with true missionary zeal, among the armies which battled so futilely for so long. And the picture of those valiant soldiers, riding, and singing as they rode, is enough to stir the pulse of the most apathetic saint.

Among the songs that were sung, in all likelihood, was the "Crusaders' Hymn." As tradition has it, this beautiful hymn of praise was sung by German knights in the twelfth century as they made their way toward Jerusalem.

The music as we know it is based on an old Silesian folksong, first heard back in 1836, when a group of peasants were singing in the fields.

The German words of the hymn cannot be traced back farther than the year 1677. The author of the English translation is unknown. Both the words and music, as written above, were first published in 1850 by Richard Storrs Willis.

Fairest Lord Jesus

CRUSADE'S HYMN

Arr. by RICHARD S. WILLIS

1. Fair - est Lord Je - sus! Rul - er of all na - ture!
2. Fair are the mead - ows, Fair - er still the wood - lands,
3. Fair is the sun - shine, Fair - er still the moon - light,

O Thou of God and man the Son! Thee will I cher - ish,
Robed in the bloom - ing garb of spring; Je - sus is fair - er,
And all the twink - ling star - ry host; Je - sus shines bright - er,

Thee will I hon - or, Thou, my soul's glo - ry, joy, and crown!
Je - sus is pur - er, Who makes the woe - ful heart to sing!
Je - sus shines pur - er, Than all the an - gels heaven can boast!



*When the Word was paramount
Christianity thrived. In the growing
hierarchy its life ebbed*

From Pentecost T

By E. M. Blaiklock

LUKE's unfinished "treatise," the *Acts of the Apostles*, tells the story of the first generation of the Christian church. Luke stands in his own right among the great historians of the ancient world, and his vivid pen has served well the history of the faith.

Luke tells of Pentecost, the bright courage of the little band who set out to preach Christ in the very city where Christ had died. He tells of gathering hostility and of Stephen the first martyr, of that scattering of the flame which came with persecution and the conversion of persecution's chief henchman, Saul from Tarsus.

Saul, heir of two worlds, of Greece and Palestine, "Hebrew of the Hebrews," and yet, in Glover's phrase, "the greatest of the Greeks," fills with his amazing ministry the second half of Luke's book. Paul, as the apostle to the Gentiles called himself in his new office, laid the deep foundations of the church. His journeys interlaced Asia Minor, then a busy land-bridge between East and West, and a complex of rich provinces. He passed through Greece and finally reached Rome, strategically planting Christian cells in the key cities of the world.

He chose Ephesus, where organized paganism could be confronted on its Asiatic Sector; he went to Philippi, where the shrewd warrior father of Alexander the Great had founded his fortress capital four centuries before; he left high placed converts in Athens, the intellectual center of the Mediterranean; and he plucked brands from the burning in cosmopolitan Corinth, where the dregs of the Inland Sea crowded the commercial center of Greece. Finally he dared the capital of

the Empire and left a Christian band in great Rome itself.

Paul's writings are documents of this story. From them may be seen how one mind, mightily possessed by God, wrought out the clear shape and form of the Christian gospel. Fearless in controversy, Paul rescued the faith from Judaism, and laid down in his Corinthian letters the outlines of the policy by which Peter, Jude and John preserved the church in the second great controversy, that by which a compromising group, the "followers of Balaam," of "Jezebel," or the "Nicolaitans," appear to have sought an adjustment with respectable paganism.

In such conflict the New Testament ends, for it was near the end of the first century that John, the last alive of those who knew the Lord, a veteran now in his nineties, felt the urge to write his Gospel and the covering letter we call his First Epistle. The church had already felt the weight of Roman persecution. After the great fire of 64 A.D., Nero had decimated the Christian community of Rome, and twenty years later Domitian took hostile notice of the church. The Apocalypse is a document of this ordeal, for whatever meaning that powerful book has for other ages, its first purpose was to strengthen the Christians of Asia.

It was from the labor camp of Patmos that John had sent its cryptic message, but that was a full ten years before, and something more sinister than persecution was now afoot. There was perilous heresy. As he had once fought those who sought to compromise with paganism, so now, in Gospel and Epistle, the aged author took note of those who sought to make "the deep things" the preserve of an "enlightened" few, who

Christianity and How It Grew = I

Through the Reformation

played down sin, and blasphemously divided the Lord into a human Jesus and a divine Christ, who abandoned His mortal envelope at the crucifixion.

One Cerinthus was the leader of these sectaries, and they were the fore-runners of the Gnostics, the "knowing ones" (to translate their nickname), whose speculations plagued the next century. Hence John's emphasis on true knowledge, real light, and the person and deity of the Lord. Much obscurity surrounds the story of the church in the generations which followed, and we know little of the full nature and extent of the liberal speculations of the Gnostics' pseudo-Christianity. Certain it is, however, that sound doctrine triumphed, and the last writings of John were divine provision for that end. The faith remained intact.

♦ Scanty though the records are, the second century shows one lurid gleam of light. In the year 112 A.D., the Roman governor of Bithynia became aware of tension in his province. After the fashion of the famous tale of Acts 19, the Christian church, strong and established, was striking heavily at the roots of paganism. Trade, especially in "meat sacrificed to idols," was suffering, and the governor, anxious for peace and prosperity, took action. Pliny was in the habit of consulting the emperor on all policy matters, and among the elegant letters he left for posterity his report, together with Trajan's reply, have survived.

Pliny describes the effect a widespread acceptance of Christianity was having, the fall in sales of sacrificial meat, the protests of paganism, and its empty temples. He admits the harmlessness of the new cult, as his inquiries found it to be, and describes his remedial measures.

Some he found would stand fast for Christ even under the threat of death; others recanted. The pagan festivals benefited by the governor's legal action.

"It is certain at least," writes Pliny, "that the temples, which had been almost deserted, begin now to be frequented, while there is a general demand for sacrificial meat, which for some time past had met with few purchasers . . . multitudes may be reclaimed from this error if a door is left open for repentance."

Trajan's reply approved Pliny's measures, deprecated anonymous attacks on the Christians, and laid down a procedure which was followed in general by many of his successors. The pattern of persecution, of course, varied. There were rulers who disregarded the church; there were those who fought it with a vigor born of bitterness and hate. Others, like Hadrian and the philosopher Marcus Aurelius, merely sought to apply the law against illegal assembly, and failed to understand the contumacity of men and women so unpatriotic that they would not even cast a pinch of incense on the brazier burning before the emperor's statue.

The second century was not without its heresy. The Gnostics, those ancient "liberals," were ineffectively busy endeavoring to explain away the New Testament and lose its history in allegory, while Marcion, rejecting the real person of Christ and all the Gospels except a part of Luke, founded a sect which troubled truth for four centuries.

But in spite of persecution and division the church grew through this and the next century. Heresy stimulated the growth of apologetic literature and the formulation of the creeds, while the gospel itself ran through the dry tinder of the dying pagan world like a prairie fire.

The catacombs provide some astonishing figures. The lowest estimated number of graves in the 600 miles of galleries under Rome is 1,750,000; a conservative probability is 4,000,000. Ten generations of Christians buried their dead in this Roman tufa rock, so that on the second figure we have a Christian

population, in and about Rome, of 400,000 for one generation. Even accepting the smaller computation the figure would be 175,000.

Such averaging is poor statistical method, for the numbers of the Christians would obviously be smaller in the earlier and larger in the later of the ten generations concerned. But if the figure of 175,000 is taken as representing a middle point, say early in the third century, it will be seen that out of an estimated total of one million almost one fifth of Rome's population must have been Christians. On the larger figure the proportion would be closer to one-half. In any case, Gibbon's estimate that one twentieth of the population were Christian is made to look absurd.

In a world of ready communications, what was true of Rome was no doubt true of the other large centers. "Though our numbers are so great," cried the fiery Tertullian before Proconsul Scapula at Carthage, "constituting all but a majority in every city, we conduct ourselves with quietness." Such words could hardly have been uttered in court were they patently untrue.

Gibbon is just as wrong in his contention that only the dregs of the populace, slaves and ignorant, formed the church. Ramsay has shown that Christianity spread first among the educated, and clear evidence from the catacombs proves that the gospel early penetrated the higher levels of the Roman aristocracy—indeed, the imperial family itself.

Emperor Constantine's recognition of Christianity at the beginning of the fourth century was itself a tribute to the growing strength of the church. The implied threat in Tertullian's oration was not to be taken lightly. Moreover, it was simple common sense to close the ranks against the vast perils from the barbarian hinterlands, and sound political policy to put a stop to that persecution of the best elements in the State,

Here and there, amid the dense medieval darkness,

little candles of faith kept burning

which had reached a mad climax under Decius and Diocletian.

Whether such bestowal of imperial favor was for the benefit of the church is another matter, for the fourth century was filled with unedifying controversy. Much of it was located in Alexandria, an ancient scene of religious tension as a famous letter of Claudius, which contains the first reference to Christian missionaries, amply shows.

Some old perversions find their origin in this and the succeeding hundred years. We cannot pass by the strange figure of Nestorius, whose theological speculations endeavored to distinguish between the human and divine in Christ. Driven into exile beyond the eastern frontiers of the Empire, the Nestorians founded branches of their sect as far distant as China. The famous Nestorian Monument of China shows the last corruption of their cult, its attempted compromise with paganism. The Nestorians are said still to survive in China as a secret society. Monasticism, too, and the unchristian perversions of hermitry also took their origin from the fears, world-weariness, and corruption of this time.

✦ Civilization was crumbling. The frontiers were breaking under the weight of the barbarians, and Rome had fallen into two halves, one centered in the old city by the Tiber and the other in Constantinople. The far provinces were gone. And yet, amid all the strain and danger, the faith lived on. Augustine in North Africa, where the church was soon to be overwhelmed by the flood of Islam, wrote his great Christian books. Jerome was producing his Latin translation of the Bible in Bethlehem when Rome fell to the Goths. Hymnology was born about this time.

In the midst of the fifth century Patrick took the gospel to Ireland, and founded that virile branch of the church which, in the dark centuries which followed, sent missionaries back into paganized England and deep into the lost provinces of Europe. Their activities extended over the chill years of the little known sixth century. Columba was a shining name in missionary endeavor, and the work he founded in Northumbria was vigorous a generation before Gregory sent Augustine into Kent in 597 A.D.

The great event of the seventh century was the rise of Mohammed. Abraham's old mistake was bearing its last bitter fruit. Weakened by its own divisions and controversies, the Eastern wing of the church had no strength with which to oppose the dynamic cult from Mecca. And that cult was prepared to cut itself a path with the sword. The result was the fearful loss of Africa and the Middle East, and that driving of a wedge between Europe and Asia which still influences history and vastly multiplies the difficulties of evangelism.

The eighth century makes grim reading. The recognition of the church by the State paved the way for manifold corruption. Mariolatry and the varied superstitions of a now ascendant Rome, wealth and corruption in the growing hierarchy, and the debasement of the God and Father of Jesus Christ into a God of battles made the faith which Paul had preached, and for which Christ had died, an unrecognizable travesty of the New Testament. When, on Christmas day, 800 A.D., Pope Leo III crowned Charlemagne "Emperor of the Romans," in St. Peter's, the transformation of the pure religion of Christ into a corrupt cult of politics and conquest reached its somber climax.

✦ Recorded history, it should always be remembered, is unduly preoccupied with princes and prelates, whose proud prancings on the stage are not the whole of the medieval story. True Christianity did not die in the Dark Ages. A glimpse is sometimes vouchsafed of the men and women who preserved its reality. Alfred, king of the English, appears to have been a true Christian. So does Louis, Saint Louis of the Crusades, and many another good man caught up in those lamentable adventures. Three centuries lie between these two monarchs, but the story of both Europe and the church over this grim period is one of monotony and torpor. Many a monastery, too, held men of pure devotion—for there is some truth in the contention that the misguided institution of monasticism formed a refuge for the faith over the perilous years.

It is difficult in a brief account fruitfully to trace the

Defenders of the Faith

Savonarola, Prophet of the Rising Storm

LIKE Martin Luther, who followed him by only a few years, Italian-born Girolamo Savonarola was raised up by God from within the established church. A man of strong convictions and great personal courage, he appeared for a time during the intrigue-filled years that marked the close of the Middle Ages.

Born in Ferrara in 1453, Savonarola might have chosen the colorful, worldly, and highly exciting life of a courtier, but he elected instead to become a Dominican friar. Within a short time he was acknowledged as a noted teacher and preacher, and by 1491 he was the spiritual leader of Florence.

A gaunt, shrunken figure with flashing black eyes, Savonarola lashed out unsparingly at the luxury-loving, incessantly plotting, highly immoral city about him, and at the equally luxury-loving, incessantly plotting, highly immoral church of his day.

In horror at the scandals of the court of Pope Alexander VI, Savonarola felt inspired to put Florence against him politically by joining with Charles VIII of France, then invading Italy. This inaugurated a bitter struggle which was to end in Savonarola's death.

It began with the pope's ordering Savonarola to cease his preaching, an order which Savonarola at first obeyed.

Later, when he resumed his preaching, the pope excommunicated him for disobedience. Savonarola replied by calling for a council to reform the church. All Florence was in turmoil.

Riots provided an occasion for the pope to arrest Savonarola together with two of his disciples. They were tortured, and announcement was made that the pope's outspoken critic had confessed to being a false prophet.

As Savonarola passed the gallows on which he was to be hung, a bishop of the church pronounced the ban: "I separate thee from the church militant and the church triumphant!" To which the monk quickly replied: "Not the church triumphant—that is beyond your power!"

Though ecclesiastical leaders saw in him a bitter and dangerous foe, Savonarola did not regard himself an opponent of the church at all, but its champion, and the adversary of the evil within it.

The hierarchical system had silenced the criticism by silencing the critic, but it had neither conceded its desperate need for reform nor turned aside for very long the rising storm of protest. For even as Savonarola was being hanged and his body burned—in Florence, Italy, in 1498—a fifteen year old schoolboy was being prepared in Germany to take up the torch of true, evangelical Christianity.

When iniquity had come to the full, Reformation

fires were kindled by a monk from Wittenberg

story of the church century by century over this era. It will be more profitable to envisage the Reformation towards which the theme moves, and note some movements of protest and some of the signs of stirring or surviving life in a body which had become so unlike itself.

There were, for example, the Waldenses. Peter Waldo of Lyons, in revolt against the carnality of the organized church, founded an anti-clerical movement which called down the wrath of Lucius III in 1184 A.D. It is significant that "the poor men of Lyons" were denounced for disobedience to the pope, for encouraging lay preaching, for allowing women to preach, for saying that God must be obeyed rather than man, for denying mass for the dead, and for maintaining that prayer anywhere is as efficacious as in a church.

There were other Christian eyes which marked with disapproval the corruption of the priesthood and the worldliness of the church. The Albigenses of Southern France, during the twelfth century, in spite of some doctrinal errors, preached simplicity of worship and high moral conduct, and professed to be guided by Scripture alone. One of the acts of persecution against this sect was the foundation of that horrible instrument of oppression, the "Holy Inquisition," in 1210 A.D. This was a century and a half before John Wycliffe preached a pure gospel in England and founded the sect of the Lollards. Their story forms an opening chapter for the Reformation.

Another protest movement within the Roman church was still-born. Francis of Assisi, horrified at the spectacle of human poverty, revolted against the corruption of the ecclesiastical system and established his orders of preaching monks. These itinerants, had their preaching been something more than moral exhortation, might have anticipated the Reformation. Instead they were reabsorbed by the system, and Francis is remembered as a lovable but eccentric figure whose preaching to birds was pathetic folly, and whose kissing of a leper's sores nothing less than revolting exhibitionism.

Space has failed to tell of the Eastern church, with its sacerdotalism and worship of ikons and its overwhelming by the second flood-tide of Islam, and of those other sad remnants of Christian witness in India, Ethiopia and Egypt, similarly unblest by the Reformation. We have, perforce, omitted themes yet more relevant to the West—John Huss

and the strife of hand and head associated with his name; the noble Savonarola of Florence; and the social conscience of English Christianity, emerging from the Black Death, and canalized for no lofty purpose by that odd "defender of the faith," Henry VIII.

These and much else we have passed by, attempting only to show "the field," clear in its dawn sowing and the first

springing of the corn, afflicted soon by many tares, and sometimes dimly seen in the twilight of an age, but the field of the Lord, none the less, soon to experience His weeding in judgment, and never without the true life of His culture.

With the close of the fifteenth century came the vast revival which history calls the Reformation. In 1453 the last vestige of old Rome perished with the fall of Constantinople to the Moslem Turk. This great disaster had an unexpected sequel. Refugee scholars brought to western Europe what they could salvage from their libraries, and the Latin world became aware of the lost treasure of Greek literature.

It perhaps oversimplifies history to trace to this discovery the great awakening of Europe's mind which we know as the Renaissance. But awake the continent did, to a new eagerness for truth, to a questioning of authority and dissatisfaction with the past. Intellectual rebirth led to spiritual rebirth, especially in Germany and England.

The story of Luther needs no retelling. It was in 1517 that the Dominican Tetzl came to Saxony, peddling indulgences like some sidesman at a county fair. He sold the right to murder for seven ducats, to rob a

church for nine. "This pardon," ran the shocking manifesto, "makes those who buy it cleaner than baptism, purer than Adam in Paradise. As soon as the money chinks on the bottom of the strong-box, the buyer is pardoned and free from sin."

Corruption had overreached itself, and met a Hercules in the monk from Wittenberg. The time was ripe, conscience was astir, a vast army of the discontented lacked only a leader, and Luther was God's man. A Hercules? Rather a Moses, divinely kept, who led a church from slavery. Brave, canny, clever, the German monk evaded all traps, fought false doctrine to a standstill, and gave Protestantism its open Bible, its evangelical faith re-stated and re-animated, and its freedom.

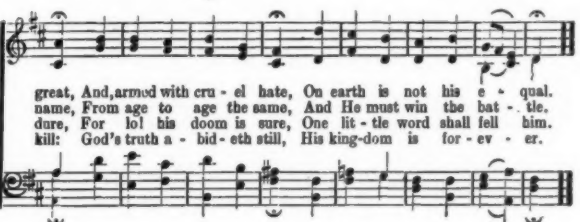
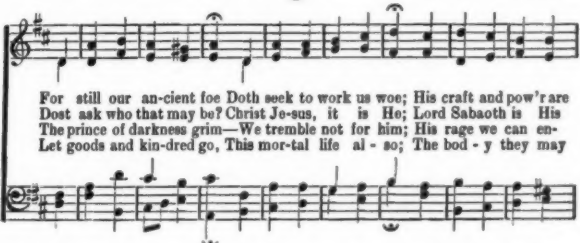
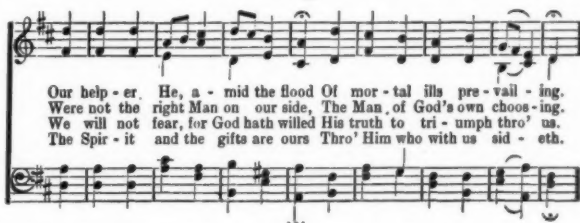
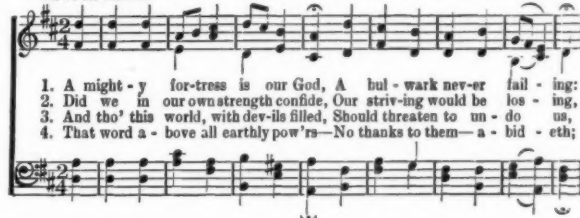
[Continued on page 76]

A Mighty Fortress Is Our God

MARTIN LUTHER
Tr. F. H. HEDGE

LUTHER P. M.

MARTIN LUTHER



Christianity

and How It Grew ■ 2

*Held down for centuries,
God's truth again becomes
the Christian's final authority*

From Luther to

By V. Raymond Edman

At the beginning of the sixteenth century Christianity had sunk to an abysmally low state of vitality and effectiveness. Outwardly it appeared wealthy and powerful, with much pomp and prestige; inwardly it was pitifully poor.

Christianity was limited largely to the continent of Europe, and was on the defensive after having lost North Africa and the Near East to Islam. It was divided into two great branches, the Eastern, or Greek Orthodox church, and the Western, or Roman Catholic; along with numerous small sects independent of ecclesiastical control.

Beyond the frontiers of Christianized Europe there were vast areas of heathen to be reached with the gospel, as commanded by the Saviour just before His ascension; but the light of God's Word and the dynamic of His Spirit was needed to fulfill that missionary commission. The Eastern church was static, self-satisfied, superficial and superstitious, with outward appearance of authority but no genuine spiritual life.

The walls of the Western church were crumbling. With rising national consciousness the monarchs and princes of the West, who had been for so long subservient to ecclesiastical domination, began to quarrel with the pope over matters of church appointments, the jurisdiction of church courts, the extent of papal prerogative to interfere in temporal matters.

Criticism was loud and increasing over the secularization of the papacy, with the successive election of Italian princes to the papal throne and with the flagrant abuses that had arisen within the church. Ecclesiastical position was for sale to the highest bidder, favoritism was flagrantly shown by the popes to their own relatives and children, immorality among the clergy was a matter of common knowledge.

The spark that kindled the Protestant revolt was the sale of indulgences by papal representatives in order to fill the coffers of the Vatican. Indulgences constituted assurance of forgiveness for sins

past or future, provided one paid the proper amount. In protest against such departure from the truth of God, an Augustinian monk, Martin Luther, posted his ninety-five theses on the church door in Wittenberg on All Saints' Day, October 31, 1517.

The tiny flame there kindled burst quickly into a conflagration which threatened to engulf most of Western Europe. In many places the masses were eager to be rid of the clergy with their immorality, ignorance, and injustice. The need for reformation of Christianity was apparent to multitudes, and princes and people alike in many places rallied to the standard of the Reformation.

The constructive contribution of Luther and his contemporaries was the translation of the Bible into German and the clear statement of doctrine in the Confession of Augsburg. This was followed by similar translations and doctrinal statements in the various languages of Northern Europe, so that again the Bible, and not the authority of the pope, became the thesis of Christianity.

The Protestant Reformation was the return toward the original and apostolic Christianity, based upon the Scriptures interpreted in the light of God's Spirit. The Reformation expressed itself in at least four major groupings of Christians: the Lutherans in northern and central Germany, also Scandinavia and the Baltic provinces; the Reform churches based largely on John Calvin's institutes and teaching, and found in Switzerland, France, the Netherlands, and Scotland, also in widely scattered areas such as Poland and Hungary; the Anglicans in England and its colonies; and a rather heterogeneous grouping of independents such as Baptists, Congregationalists, Mennonites and the like.

In desperate effort to stay the Reformation, the Roman church sought to reform itself by correcting the abuses of papacy and clergy, at least superficially; and by a redefinition of doctrine established at the protracted Council of Trent

(1545-63). By use of the Inquisition, the Index against prohibited books, and a newly formed militant order under Ignatius Loyola, known as the Jesuits, Rome succeeded in maintaining herself in the Mediterranean area and in turning some principalities and kingdoms back under Roman domination.

The Reformation period, with its revolt against a Romanism that was superstitious, superficial, sacramental and unscriptural, continued throughout the sixteenth and first half of the seventeenth century. It was marked by wars, violence, and yet with increasing light wherever the gospel was made known through the Bible, and with corresponding darkness in Romish lands.

The Treaty of Westphalia (1648) at the end of the dreadful Thirty Years War, in which the Swedish armies under Gustavus Adolphus rescued Central Europe from reconquest by Rome, settled with relative finality the religious map of Europe. Since that time there have been few changes in areas that became Protestant or remained Catholic, until the advent of Communism in the twentieth century.

♦ The second period of Christianity, following that of the Reformation, is the period from the peace of Westphalia until the defeat of Napoleon (1648-1815). This era was marked by the continued exploration of the world and the expansion of European empires abroad. It was also marred by frequent wars that engulfed most of the world, because while British and French were fighting in Europe, red men were attacking the frontiers of American colonies, and Asiatics were battling each other on land and on sea.

Spain and Portugal had been the first to expand overseas, to be followed later by the French and the English. By the end of this period the overseas possessions of Spain, Portugal, and France had declined greatly, and the British Empire was dominant in the world. Except for the revolt of the thirteen American colonies, the Empire had maintained

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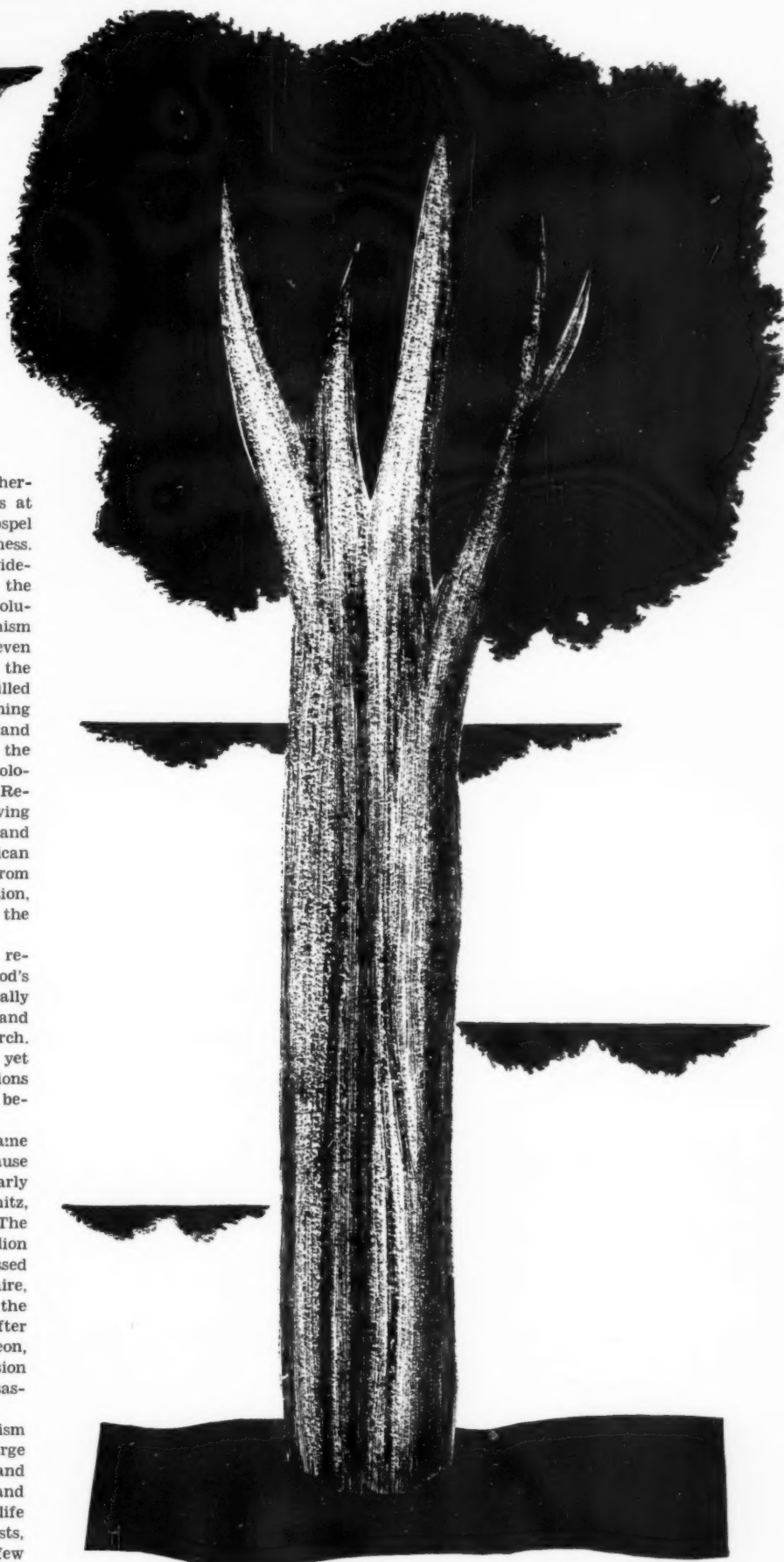
and spread itself far afield; and wherever the Union Jack flew there was at least limited freedom to bring the gospel to pagans who sat in spiritual darkness.

The era was also marked by widespread revivals in England and the American colonies, and by the Revolution in France. Out of an Anglicanism that had become worldly and even wicked there arose men of God like the Wesleys and George Whitefield, filled with God's Spirit to become flaming evangelists in Britain, to turn that land upside down at the same time that the Great Awakening was stirring the colonies from Massachusetts to Georgia. Revival brought tens of thousands to saving knowledge of the Lord Jesus, revived and reformed to a large extent the Anglican church, undoubtedly saved Britain from the horrors of the French Revolution, and steeled American hearts for the costly War of Independence.

On the Continent there was also revival—the deep, sweet moving of God's Spirit, in Central Europe, principally among the persecuted Moravians and the Pietists within the Lutheran church. As a result there was the small, yet auspicious beginning of foreign missions by these enlightened and energized believers.

The latter part of this era became known as the "Age of Reason," because of the "enlightenment" under early scientists such as Newton, Leibnitz, Franklin, Galvani, and Priestly. The seeds of rationalism and rebellion against revealed religion, as expressed for example in the writings of Voltaire, sprouted in time into the harvest of the bloody French Revolution. Thereafter came the "man on horseback," Napoleon, to lead France out of inner confusion and yet into the catastrophe of disastrous warfare and defeat.

By the end of the period, rationalism and deism had stultified to a large extent the impact of the Wesleyan and Moravian revivals, both in Europe and in America. Efforts to bring spiritual life into Romanism, as by the Jansenists, had been smothered; and with few



The robbers Doubt and False-philosophy

sprang upon Christian to take his Book away

exceptions Christianity everywhere had become polite and polished, but quite powerless.

✦ The third period following the Reformation is the century from Napoleon to the Peace of Versailles, which marked the end of the first World War (1815-1919). By and large this was a century of peace and progress, of prosperity and yet of tremendous poverty, of widespread revival in Protestant lands and a consequent world-wide spread of missionary endeavor, and the rise of implacably bitter foes of evangelical Christianity.

By this time the Industrial Revolution, begun in Britain with the application of steam power to manufacturing, had begun to spread to the Continent and to America. It was accompanied by the shift of populations from the rural areas to the new industries, therefore the rise of the proletariat (the propertyless factory workers), and recurring times of prosperity and of panic.

The first half of the period was marked by a decline of interest in extension of empires, but toward the end there was the mad scramble for colonies which resulted in the partition of Africa and the expansion into the Pacific. Only the strong stand of Theodore Roosevelt prevented the partition of China among greedy European powers.

During this century occurred the widespread development of democratic

government as indicated by the expansion of the British electorate and the establishment of constitutional monarchies on the Continent. There was a corresponding decline in autocracy, first in Central Europe, and much later in the Balkans. It was likewise the era of rising nationalism, marked by the unification of Italy and the dismemberment of the Austro-Hungarian, the Ottoman, and the Russian Empire of the czars.

Out of the then prevailing economic and political conditions there arose socialism, syndicalism, anarchism, and finally communism. This movement can be epitomized in the person of Karl Marx, a disillusioned and embittered German Jew who came to the persuasion that only world revolution could destroy capitalism and establish a millenium of the workers' paradise. His Communist Manifesto (1848) became the "bible" of socialists and Communists; it laid down the tenets that whatever stood in the way of the proletariat must be destroyed, be it morality, religion, the family, or anything else. Seldom has the long course of history seen anyone like Marx, so misguided, and so menacing to human welfare.

The bitter foes of Christianity in the nineteenth century were not only the atheistic anarchists and embittered Communists; they were also found among the scientists and philosophers. Charles Darwin brought out his works on evolu-

tion (*Origin Of Species*, 1859, and *Descent of Man*, 1871), and the foundations of revealed religion were threatened. Evolution and creationism are mutually exclusive concepts; and in the rush of presenting evidence, both factual and imaginary, the scientists and philosophers of the later nineteenth century convinced many that Biblical Christianity could not be true.

Their criticism was added to that of the early philosophers Kant, Hegel, Ritschl, and others—who had decided the Bible was only a human product and was therefore subject to the critical study afforded any human work. From that position it was but a step to the work of the German school of higher critics, which set to a large extent the academic and intellectual pace, to undermine if possible the foundations of historic, evangelical Christianity.

From the welter of criticism and counter-claims, science and philosophy, Protestant liberalism arose to effect, if possible, an amalgamation of all these conflicting views. Evolution and the Bible could be harmonized, in their opinion, if one denied the verbal, plenary inspiration of the Scriptures and regarded them as fallible records of human search after God. In time the liberals to a large extent made place also for socialism—and some even for communism—and labeled the result "liberal Christianity." At best it was but a poor

Defenders of the Faith

Martin Luther, Founder of Protestantism

THE German state of Saxony was echoing to the persuasive voice of the indulgence seller that fall day in 1517 when thirty-four-year-old Martin Luther, priest, doctor of theology and professor at the University of Wittenberg, nailed his historic ninety-five theses to the church door. Intended as the basis for academic discussion at the university, these theses inevitably led to a re-examination of the very basis of salvation and the nature of the true church.

The man whom God had chosen to bring this about was the scholarly, vigorous-minded son of a copper miner. By twenty-two he had completed the master's examination at the University of Erfurt and had begun the study of law. Then very suddenly he changed his plans to enter a monastery of Augustinian friars. Ordained a priest in 1507, he was later assigned to the University of Wittenberg.

But God had prepared Martin Luther in other ways. A great longing for spiritual peace had led him repeatedly to the Scriptures which in turn had brought him to the conviction that the sinner's hope lay entirely in the grace of God and the redeeming work of Christ received through faith. A visit to Rome where he saw distressing spiritual laxity in high ecclesiastical places left him more deeply convinced of the uselessness of church-enjoined observances for the expiation of sin.

Luther's theses were immediately sent to Rome. But they

also attracted widespread interest in Germany and beyond. Soon it was evident that he must be silenced.

The first pressure was brought to bear—unsuccessfully—by the Augustinian order. Then the papal legate at Augsburg obtained a brief truce, broken in 1519 when Luther was publicly attacked by a prominent Catholic theologian. The debate which followed brought to light basic disagreements between Luther and the church.

A papal bull was issued condemning Luther and his views. By the time it reached Germany, however, the reformer's position was widely understood and supported. Excommunication came in 1521, but he had already withdrawn from the Roman communion.

Meanwhile he had been summoned before the German diet or assembly at Worms, where he defended his principles with vigor and courage. Opinion was divided, and when edict of the diet called for his seizure, friends spirited him away to the castle of Elector Frederick III of Saxony. Here he translated the New Testament into German and began the translation of the entire Bible which was to profoundly affect the spiritual life of Germany.

After ten months' retirement Luther, fearing that his movement was endangered by radical changes introduced in his absence, disregarded his personal safety and returned to Wittenberg. Here he remained during most the rest of his life. He died in 1546.

From the shifting sands of half-faith many

are taking the road back to historic Christianity

libel of the faith taught by the Saviour and contained in the Scriptures.

Liberalism was fortified in its post-millennialism by the apparent progress being made in the world and envisioned by evolution. Any premillennial view of the Lord's return was regarded by them as pessimistic and unrealistic.

This century of empire, evolution, and higher criticism had its bright aspects for Christianity, however, for to a large extent it was a century of spiritual awakening and resultant world-wide missionary endeavor. In America there came the Second Awakening, followed by the flaming evangelism of Finney along the Eastern seaboard, and by frontiersmen like Peter Cartwright in the developing West. In England and Ireland came the great revivals of 1859 and onward; and then came Moody, Torrey and Billy Sunday.

Because the church in America, England and on the Continent was awakened and vitalized by revival there arose a tremendous surge of foreign missionary endeavor, not only to the coastal areas of many countries, but to the vast unreached inland regions. Hudson Taylor and the China Inland Mission, Albert B. Simpson and the Christian and Missionary Alliance, Rowland V. Bingham and the Sudan Interior Mission, Frederik Franzen and the Scandinavian Alliance Mission (now The Evangelical Alliance Mission), were all characteristic of that

century of magnificent missionary endeavor.

♦ The fourth period of Christianity since the Reformation, extending from the close of the first World War until today, might be entitled: "The Road Back." The easy, even nonchalant, confidence of the liberals that world peace and prosperity were soon to appear vanished in the disillusionment of two world wars. As a result, postmillennialism has almost disappeared from the Protestant theological scene, leaving the premillennial and the amillennial views to command the field of prophetic studies.

The disillusionment of the Twenties and Thirties expressed itself in the iconoclasm of the "debunkers" whose purpose was to drag all leaders of the past into the dust of common clay; and in a secularism that was indifferent, even antagonistic to anything of a spiritual nature. The political disillusionment in Europe expressed itself in the rise of dictators like Mussolini and Hitler, with brutal authoritarianism that trampled upon the rights of the people, and an all-inclusive totalitarianism that regulated every detail of national life. For God and His gospel such dictators had no place.

The Roman church, which had suffered great losses of prestige and power with the unification of Italy and the consequent restriction of the popes to

the Vatican City, began to reassert itself. While outwardly critical of Communism because it is anti-religious, the Roman church has shown its willingness to work with any government, democratic or totalitarian, when agreement is to its advantage. Observe, for example, the Lateran Accord (1929) between Mussolini and the Vatican.

With losses in many areas to socialism and communism, the Roman church began to concentrate its efforts in newer areas like the United States, as well as in Quebec, Latin America, and the Mediterranean area. In 1950, Romanism went farther afield in its departure from the Scriptures by proclaiming the bodily ascension of Mary into heaven.

In Protestantism, liberals and fundamentalists remain poles apart in their theology. The disillusionment of the liberals in their social gospel began to express itself in their theology with the rise of Karl Barth and his school of neo-orthodoxy. Barth, a Swiss theologian reared in the basic tenets of liberalism, had become quite disillusioned with the superficial, even supercilious, liberalism of Continental Europe, and he set himself to rethink his theological position. Accepting the principles of higher criticism, and therefore not believing the Bible to be the revelation of Almighty God, he developed the "Crisis Theology" which has spread widely in

[Continued on page 37]

Defenders of the Faith

John Calvin, Scholar of the Reformation

INTO a little inn in Geneva, Switzerland, one summer night in 1536, a young man came, thinking to stay for a night's sleep and move on to Strassburg, France. His name was John Calvin.

The young Frenchman was used to moving. He had been moving about from one place to another for four years, following his conversion to Christ, together with so many others who had embraced the Reformed doctrines—hounded and persecuted by elements within the established church.

Only a few months previous, the young man had published, at the age of twenty-six, one of the great theological works of all time, the *Institutes of the Christian Religion*. This work, which set forth in clear and forceful language the doctrines of the evangelical faith, had in that brief time swept across Europe, challenging the minds of men everywhere.

So, unknown to Calvin, his fame had preceded him. That night, into the little Geneva inn where Calvin expected to spend a peaceful night, the great evangelical preacher Farel, who had fanned the Reformation fires in Switzerland, also came, thinking to persuade Calvin to stay in Geneva and consolidate the work that he—Farel—had already begun. Nothing could have been farther from Calvin's mind, for he had envisioned for himself a scholar's life of study and writing.

There was a clash of wills, which ended by Calvin's at last being convinced that Farel's call to service was actually a call from God.

From that time, excepting for a short break of three years, Calvin stayed in Geneva, where his one great objective was to permeate civil government, education, industry and society with the Christian ideals and principles which he believed God had set forth in the Scriptures.

Calvin's influence on his own generation and those following is immeasurable. With all Europe at this time in a ferment of religious upheaval, the things he said and did imparted meaning and poise to the whole Reformation movement.

Reared as he had been within the established church, and blessed with a fine education and brilliant mind, he was abundantly fitted to enunciate the Reformation doctrines that utterly destroyed the base of the church's claim to authority over the minds and consciences of men.

By his *Institutes*, his commentaries, his translation of the Bible into his native tongue, and his stern insistence on Christian principles in every phase of living, Calvin performed a work that has stood the test of centuries. And probably there is no division of Protestant Christianity today that does not feel in one way or other the theology and prodigious labor of this strong, sensitive, brilliant man of God.

The Apostles' Creed.

**I believe in God the Father Almighty,
Maker of heaven and earth :**

**And in Jesus Christ His only Son
our Lord, Who was conceived by the
Holy Ghost, Born of the Virgin Mary,
Suffered under Pontius Pilate, Was
crucified, dead, and buried, He de-
scended into hell; The third day He
rose again from the dead, He ascended
into heaven, And sitteth on the right
hand of God the Father Almighty;
From thence He shall come to judge
the quick and the dead.**

**I believe in the Holy Ghost ; The
holy Catholic Church ; The Communion
of Saints ; The Forgiveness of Sins ;
The Resurrection of the body, And the
life everlasting. Amen.**

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*No man-made religious system
could ever approach
the lofty concepts
found in the Christian Scriptures*

hristianity and What It Teaches

This We Believe

By J. C. Macaulay

CHRISTIANITY is not one of the world religions. It stands aloof from all human systems as something unique.

Not only does it display certain differences from the religions of the world, even as they differ from each other, but it is fundamentally of a different order.

Its teaching concerning God is different. As opposed to all pantheistic systems, which identify God with nature, Christianity presents a personal God. Over against all deistic systems, which make God a kind of "absentee landlord," it reveals a God at once above and apart from His universe, yet dwelling in it and caring for it. It counters polytheism with one only God. It goes farther. Along with its unitheism, Christianity shows a triune God, personal distinctions within the one Being, known to us as the Father, the Son and the Holy Spirit. Besides, no system of religion has the lofty concepts of the divine holiness, righteousness, justice, goodness and truth offered in the Christian Scriptures.

The teaching of Christianity about the universe stands apart. The pagan concepts of the universe and its origin, the teaching of much ancient and modern philosophy that all of life and the world are under the dominion of two opposing principles, and the notion of the materialist that all that is is a product of evolution—these are all poles apart from the lofty yet simple thought of creation and providence given by Christianity.

The teaching of Christianity concerning man is likewise unique. In the classic religions the gods were made in the image of men, and every human concept of God reflects the human likeness. In the Christian view, man is created in the image of God, falls into sin, thus defacing the image; but he is still salvable, and may yet, through redemption, have that image restored, so realizing, in part now and fully at the coming of Christ, God's original intention. In no system of human devising is man presented so depraved and helpless in his sin, nor so exalted in his origin and destiny, as in Christianity.

♦ What is at the root of these differences—differences which are not incidental but basic, not trivial but vital? The answer is that these are not human concepts, but divine revelation. That is the claim of Christianity. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2).

Since this is not an apologetic but a testimony, we cannot in this place discuss the big subject of revelation and inspiration, but I would be prepared to issue the challenge that no man or set of men could have created these vast concepts of God, the world, man, sin, redemption, destiny, given us in the Christian volume, the Bible. Moreover, there is so much in these doctrines repugnant to the proud nature of men that no man would have undertaken to propagate them apart from a mighty, divine compulsion.

But when all is said, what sets Christianity completely in a category by itself is this, that it is not really a religion at all, but a gospel. Religion of the highest order may indeed be involved in Christianity, if by religion we mean the binding of the soul of man to God in worship and obedience; but not until Christianity as a gospel has begun its work in a man are such worship and obedience possible. The religions are the many attempts of men to reach out to God, but Christianity tells the story of God's mighty stoop to reach man.

Religion is man seeking to propitiate God; Christianity is "God . . . in Christ, reconciling the world unto himself" (II Cor. 5:19). Religion is man currying favor with the Deity, striving to amass merit, seeking to make himself acceptable; Christianity is God working in behalf of the sinner, providing a reconciliation, bestowing righteousness, lavishing His favor on the undeserving. The story can be told in two chapters—man's need and God's answer.

♦ Christianity presents a man in a fourfold state of need—he is guilty,

depraved, alienated and condemned.

The nature of our involvement in the sin of Adam, the head of the human race, is a matter of much disputation among the theologians, so we shall not labor the point beyond the simple statement that we are involved in his guilt as participants in his sin, as Paul states in Romans 5:12: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (A.S.V.).

Apart from this, we all stand guilty of personal sin: "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6); "All have sinned, and come short of the glory of God" (Rom. 3:23). For an elaboration of this universal indictment one should study Paul's great argument in Romans 1:18—3:19, in which the Gentile, the self-righteous, the Jew, and the whole human race are in sequence charged with sin, till all the world is found "guilty before God."

Man is not only guilty, but depraved. Sin made Adam a sinner, and all men became sinners with him. That is, the character of Adam was changed by his choice to disobey God, and that change of character, with its bent to sin, involved the whole race. "By one man's disobedience many were made sinners" (Rom. 5:19) is Paul's way of stating it.

The common notion that we are sinners because we sin is not the Biblical view. We sin because we are sinners. The bent to sin is with us from birth—or, I should say, from Adam. It is not long in showing up, even in the babes of lovely Christian people.

We ought to say here that this Christian teaching of human depravity does not mean that every man is as wicked as it is possible for a man to be. Neither does it mean that all men are equally wicked. It simply means that all of us are possessed of a sinful nature which affects every part of us and every phase of life. In some, the sinful nature will

[Continued on page 47]

Christianity to the Ends of the Earth

*A panoramic view of Christian
missions—yesterday, today and
to the consummation of the age*

The Advance of Missions

By Arthur F. Glasser

This is a day of nationalism and growing totalitarian power, of Marxism and its great crusade, of the development of the ultimate weapons of war. But it is also a day of unprecedented gospel advance around the world.

Even more significant than the martyrdom of the five young missionaries in Ecuador early this year is the fact that the Auka Indians whom they were seeking to reach are the last unreached tribe in the eastern part of that country. And in Guatemala where a little more than a year ago Communists were defeated in their plan to mass arms, missionary strategists are saying that widespread emergence of indigenous churches is beginning to make the presence of foreign missionaries no longer essential in that land.

How very near to the heart of God is this task of missions! Turn to the Gospels, and read again Christ's tremendous words: "Go ye into all the world, and preach the gospel to every creature!"¹ Here He is, on the evening of the day of His resurrection issuing His "marching orders" to His church.

Unto all the world! To every creature! What human leader ever confronted so small a band of followers with so formidable, so impossible a task! Even the sweeping words of Karl Marx about "changing the world"² pale into insignificance before this universally beneficent plan of God. What did Marx care about individuals? When have Communists respected the dignity of human personality? Their thoughts and activity are directed toward ruthlessly bending the masses to the new will of the proletariat.

But when our Lord gave His Great Commission, His loving concern was for a world of precious, individual souls for whom He had suffered and died. And it has remained thus ever since. How has the church responded to His world-wide missionary purpose? How does one evaluate the missionary situation today in terms of the over-all strategy of God? What of the future of missions, should our Lord delay His return? It is with these questions that we are concerned in this article.

I. MISSIONS THROUGH THE AGES

Christian missions began on the Day of Pentecost with the descent of the Holy Spirit. Quickened and directed by Him, the disciples began to preach the Word of God, concerning Christ and His redemptive work at Calvary. As a result, all subsequent history of missions is a reflection of the attitude of Christians both toward the Holy Spirit and the Word of God. When the Holy Spirit was an ungrieved Presence within their hearts, recognized and obeyed, they were empowered to move forward. Then they were in subjection to the revealed Word of God. Then they had a message for peoples and nations. But when spiritual life was low and the Bible

neglected, missionary outreach dwindled and eventually ceased. "In Church history," writes Dr. A. W. Tozer, "every return to New Testament power has marked a new advance somewhere, a fresh proclamation of the Gospel, an upsurge of missionary zeal; and every diminution of power has seen the rise of some new mechanism for conservation and defense."³

Christian missions began in Jerusalem and 3,000 were converted on the first day. By the end of the first century the total number of Christians may have reached 200,000.⁴ While we are both tantalized and uncertain (to use Dr. Latourette's words) as to geographical and numerical results, it is none the less certain that during this period the gospel was securely planted in all major and many minor cities of the Roman world.

From 100 A.D. to the Edict of Toleration by Constantine in 313, the onward march of the gospel continued. This was the age of prominent martyrs. We do not know the names of the church's missionaries, chiefly because missionaries in the modern sense of the term were few. Every Christian was a witness.

Their evangelistic zeal can be traced to only one source. This suffering church was a Bible reading church. The Bible was everyman's book.⁵ Commenting on Origen's (d. 253) frequent mention of the desirability of reading the Bible at home, of memorizing its key passages, and discussing its perplexing questions with one's elders and parents, A. Harnack says: "A Bible was not only in the home, it was the principal textbook of education. The chief aim in the whole training of a child was that he should be taught to understand the Bible."⁶

The Bible was also their chief evangelistic weapon. Gospel preaching consisted of expounding the Scriptures, verse by verse. Enquirers were encouraged to read the text for themselves. It was widely held that the regular way to become a convinced Christian was to read the Holy Scriptures.⁷

The period from 313 until 500 was one of transition. As official persecution ceased and Christianity became the favored religion of the Roman Empire, zeal for God began to diminish and the common people began to tire of the written Word. The Bible became solely the interest of the cloister. Ignorance among the common people resulted in the quenching of the Spirit and soon the general Christian public lost its sense of missionary obligation. There were great missionary heroes—Ulphilas, Martin of Tours, Patrick and others—but the

1. Mark 16:15

2. "Philosophers have previously offered various interpretations of the world. Our business is to change it." Karl Marx in *Theses of Feuerbach*.

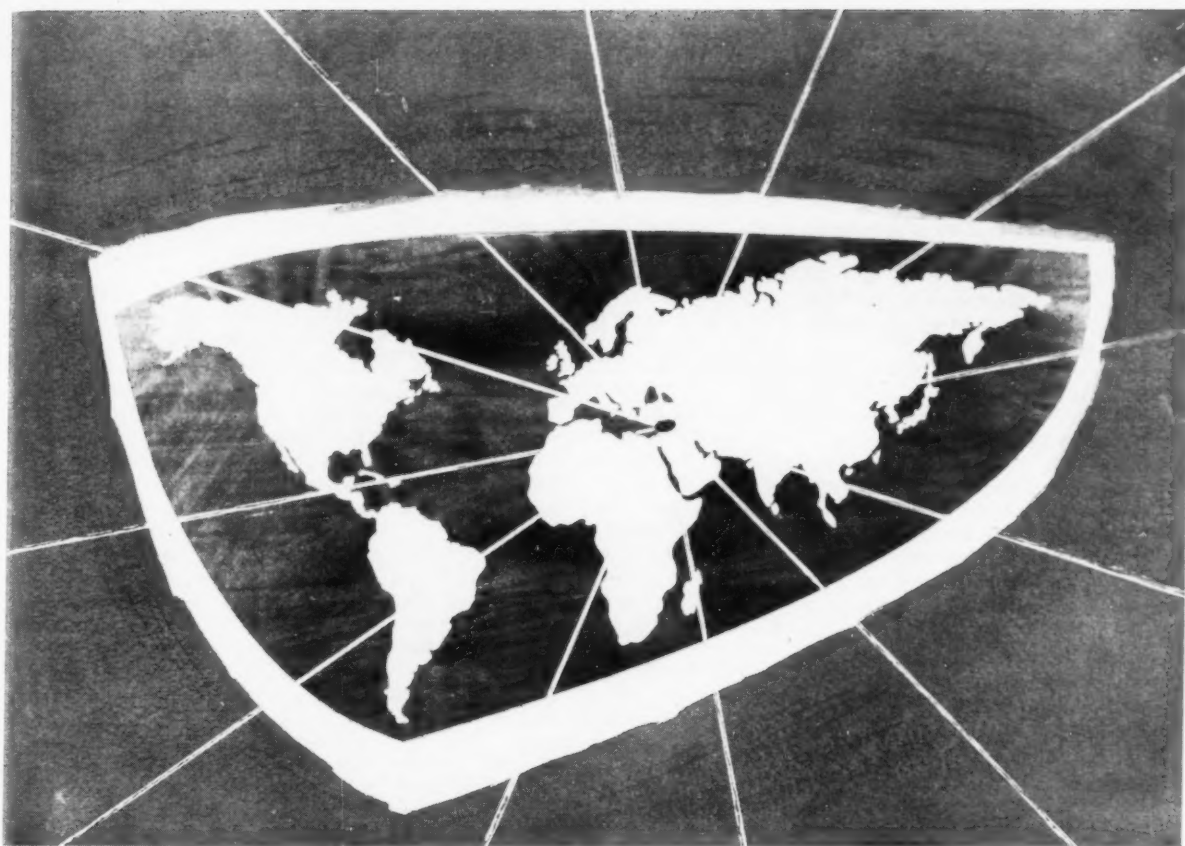
3. *Paths to Power*, by A. W. Tozer, p. 4.

4. *Outline of a History of Protestant Missions* by Gustav Warneck, trs. George Robson, p. 3. (Revell, New York, 1901)

5. For an interesting study of this fact consult *The Bible in World Evangelism*, by A. M. Chirgwin, p. 13-28 (Friendship Press, New York, 1954)

6. *Bible Readings in the Early Church*, by A. Harnack, p. 75. Quoted by Chirgwin, op. cit. p. 19

7. *Ibid.*, p. 21, 42



over-all picture was one of gathering darkness which continued for a thousand years.

The Protestant Reformation brought the Bible out of the cloister and returned it to the individual Christian. And yet, missionary interest was slow in reviving. At a time when Roman monks were engaging in extensive missions to the Orient and America, nothing is more paradoxical than the early indifference of Protestants to missions. This was due largely to their leadership and theology. Many felt with Luther that "Christianity had already fulfilled its universal calling to be the religion of the world." And did he not also teach that the salvation of individuals rested on God's electing grace? The work of reaching the non-Christian world was obviously God's task alone. With this reasoning Calvin agreed, although he did advise that Christian governors should seek to acquaint all peoples within their domains with the gospel.

But eventually God triumphed. When Christians began to master the Bible for themselves they became burdened to take it to the rest of the world. The first real agitator for missions was an Austrian, Baron von Wetz (d. 1670). After him came the German Pietist movement with its devotion to the Scriptures and its hunger to experience life in the Spirit. Soon it produced a noble succession of missionary-minded men.

And the flame was spreading. Under Zinzendorf's leadership the Moravian church began to reach out to Greenland, to Latin America, to Labrador. And through the Moravians, John Wesley came to Christ. Under Wesley's preaching the Evangelical Awakening of the eighteenth century was born, and William Carey, the "father of modern missions," received the spiritual impetus that launched him, as well as his Baptist Society, and the many missionary movements of the present day. For in the nineteenth—"The Great Century"—under the force of the threefold argument for missions: the command

of Christ; the condition of the heathen and the coming of the Lord, the rank and file of the evangelical segment of the church at last began to sense personal obligation to promote missions. This witness spread to the major nations of earth and on to the separate peoples within their borders.

Today in a very real sense we can say that the gospel is at last going to many corners of the earth. Even in the U.S.S.R., on a percentage basis, evangelical Christians are as numerous as in China. A vast amount of work remains to be done, but from the world-wide point of view, it is in the nature of "mopping up operations," working those districts that have been bypassed in the general missionary advance of the last half century. But never in the total history of the church has the goal of world-wide witness come so nearly in sight.

II. MISSIONS AT THE PRESENT HOUR

The contemporary missionary picture is extremely complex. This is true because today's world is a world in upheaval, seething with racial tensions and antagonisms, the white man declining in strength and prestige, the colored races emerging. It is a world bristling with sensitive nationalistic movements and yet threatened by the massive Communist third of its population with their slogans of defiance and hate, their aspirations for a class-less, nation-less world.

As a result, the whole tone of missionary work is changing. It is becoming increasingly difficult to work on the old nineteenth century basis wherein the politically dominant seek to evangelize the politically subservient. Visas are not granted as readily as before World War II; in certain areas doors of opportunity are closing to the foreigner.

The complexity of the missionary picture is also heightened by theological and organizational upheavals within the visible church itself. The humanistic, Christ-denying liberalism of recent decades that helped many on the way to hell, is being replaced with the "theology of crisis," the many-

8. *The Philosophy of the Christian World Mission*, by Edmund D. Soper, p. 121

Missions today is Christianity's unfinished business . . .

but the task is one which can and will be done completely

shaded neo-orthodoxy of Barth, Brunner, and Niebuhr.

Organizationally, the followers of these men are drawing closer and closer together. They regard their ecumenical movement as the chief by-product of missions. One of their leaders, David M. Paton, discussing future missionary strategy, confidently affirms: "The World Council of Churches is not 'The Coming Great Church,' but it points to it, and is the way to it."⁹ "In the inevitable, desirable, tragic upheaval of the Reformation," he adds, "things were sundered that God had joined together; in His mercy He is bringing them together again as we all return to the theology of the Bible in the setting of the ecumenical movement, seeking to recover not only the unity, but also the wholeness and renewal of the Church."¹⁰

Evangelicals have sought to appraise from a Biblical, eschatological point of reference the over-all drift of this ecumenical movement. They have been disturbed by its doctrinal laxity, its centralization of authority, its suspicion of interdenominational missionary and service agencies not related to its program, and its unguarded endorsement of Communist-sponsored church leaders. Many have made a particular effort to be fair in their appraisal of the present theological shift in Protestantism. If the ex-liberals are truly returning to the Word of God these evangelicals want to be the first to praise God and receive their new brethren.

But they are frequently troubled by perusing the literature of the ecumenical movement. How can the Christian who accepts the implications of John 14:6 and Acts 4:12 respond to such declarations as that of one missionary who has said, almost defiantly, that he feels "a great part of the Christian witness is to give back to the non-Christian some of the beauties produced by his own [pagan] faith of which he may not know."¹¹

This does not mean that evangelicals are not becoming increasingly burdened about their own sins. Many deplore the tendency within their own ranks to divide among themselves on minor, non-Biblical issues.

There is much in all this to indicate that the devil is still very active, attacking from within and without, so that the gospel shall not go to "all nations, and kindreds, and people, and tongues." But despite both his activity and the complexity of the church situation at home and abroad, these are days of unprecedented missionary advance.

Denominational boards are chiefly engaged in strengthening the "younger" churches that have been established in recent decades. Indigenous, national churches are assuming more and more responsibility for evangelizing areas adjacent to them. Interdenominational "faith" boards are more directly engaged in forward evangelistic work, contacting new tribes, reducing new languages to writing and planting churches in those areas where no permanent centers of

witness at present exist.

A sampling of statistics reveals startling gains. All of Mexico's fifty-one Indian tribes at present have workers seeking to give them the Bible in their own language. No country in Latin America is without its vigorous, national church, and the Indian tribes are no longer being overlooked. More than half of Peru's tribes are being reached. Amazonia is being penetrated. Africa continues to register spectacular gains. In politically disturbed Moslem North Africa souls are being won in ever-increasing numbers. Even though several thousand missionaries were obliged to leave China in 1950-1951, due to the Communist occupation of that land, many have since been relocated in Japan, Formosa and Southeast Asia where they are contacting hitherto unreached groups on a vast scale. And in China itself the witness continues, though it is a witness borne by a suffering church. Despite the conflicts, the changes on every side, God is working today against the completion of His missionary purpose tomorrow.

III. MISSIONS AND THE FUTURE

In giving the Great Commission, Christ did not imply that generation after generation of disciples would wage an endless struggle century after century, with no eventual goal ever being reached. The King James version of Matthew 28:20 gives this unfortunate impression and reads, "until the end of the world." A more accurate rendering would be "until the consummation of the age"

[Continued on page 40]

9. *Christian Missions and the Judgment of God*, by David M. Paton, p. 72

10. *Ibid.*, p. 61

11. *Pattern of Things to Come*, Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A., compiled by Dorothy McConnell in co-operation with the Executive Staff, p. 64 (Friendship Press, New York, 1955)

Defenders of the Faith

John Wesley, Herald of the New Awakening

IN Epworth, England, in the year 1703, John Wesley was born, the fifteenth of eighteen children. His father was a rector in the Anglican church; his mother, a woman of unusual strength of character and Christian grace.

For his education John was sent to Oxford, together with his brother Charles. There he became leader of a group of students known as the "Holy Club," derisively nicknamed "Methodists" because of the methodical way they went about realizing the ideal of a consecrated Christian life.

In 1735, in answer to a call for missionaries, the two brothers sailed for America. On the rough and stormy voyage, John, desperately afraid lest the vessel should sink, watched a band of Moravians singing and praising God in the storm, and realized for the first time that with all his professed godliness he knew nothing of the quiet confidence and personal knowledge of the Saviour which characterized these people of God.

After nearly three years of heartache and disappointment in America the brothers' returned home to England, and

there they experienced the salvation they had sought for so long.

Charles was converted following a serious illness. John, attending a meeting on Aldersgate street in London, listened while Luther's Preface to his *Commentary on Romans* was being read, and heard of the "change which God works in the heart through faith in Christ."

"I felt my heart strangely warmed," he afterwards wrote. "I felt that I did trust in Christ, Christ alone, for salvation."

That experience was revolutionary. It formed the thesis for Wesley's message to the world through more than fifty years of ministry—during which he wrote some twenty books, preached 40,000 sermons, and traveled 250,000 miles (mostly on horseback).

Seldom has God granted to the church so gifted a leader, so inspired a preacher, so able an organizer. For the revival of evangelical Christianity, which so largely was the result of the life and labors of this man of God, left an impress upon England and the English-speaking world that remains to this day.

*Distinctive differences
characterize the church of Christ
as seen from
continent to continent*

Christianity and the World Today = I

The Christian Scene—a World Report

In its essential beliefs and practices, Christianity in 1956 is the same the world over. But in its strengths and weaknesses, its problems and accomplishments, its character and tone there are important differences, not only from country to country but from continent to continent. These are the inevitable results of corresponding differences in setting, history, temperament and present-day pressures.

Following are appraisals of Christianity today on the various continents of the world which offer a thought-provoking view of these variations. While necessarily general in scope, they not only provide a revealing portrait of the face of Christianity, but also offer a basis for interpreting present-day developments in the world Christian community.



C. Stacey Woods,
general secretary of the Inter-
Varsity Christian Fellowship,
also general secretary of
Evangelical Students, IVCF
counterpart on the world level

North America By C. Stacey Woods

THE surface of the United States reflects an unprecedentedly high church membership (more than 60 per cent of the population), the greatest church building program in history, and a church economy at an all-time high. In addition, an unparalleled interest in evangelism has made Christianity a respectable topic of conversation everywhere.

Beneath the surface, however, the picture is not reassuring. An increase in crime, violence, immorality and filth seems to parallel the increase in religious interest. Tragically, the Protestant church seems to have lost its prophetic function. It no longer speaks with an authority on questions of God, morals or ethics. Its message too often is insipid and its people passive and uninspired.

Various reasons are given for today's upsurge in religious interest on the part of the average man—the desire for security, the desire to be respectable and accepted. Religion is part of the tradition of early America; hence, it is normative for today's America. The tragedy of the average church member is that in his real self he is unaffected by Christ and by the revolutionary message of the church.

The Roman Catholic church is exerting an influence throughout the nation, far out of proportion to its membership which is, however, increasing, and this church looks forward to becoming the dominant group in American life. By threat and intimidation it silences its would-be critics, and men in public office often find it politic to accede.

The historic message of Christianity

with its call to repentance, salvation, and good works is not a disturbing voice on the American scene; but rather, the American way of life has domesticated and tamed the church, so that it conforms to the materialistic value-judgments of its people. Perhaps the best that can be said for today's religious interest and church attendance is that it provides an unequalled opportunity for obtaining a hearing for the gospel, and this in itself may be the last God-given opportunity for salvation before divine judgment.

In Canada, the Roman Catholic church, which now claims a majority of the Canadian population is the dominant voice, not only on the religious scene of that dominion, but also in government. Divided denominationally, the Protestant minority is no equal to the monolithic power of this Roman church. The various denominations of Protestantism in Canada have close links with their counterparts in the United States, and for the most part the United States continues to be a strong influence.

In Mexico, there is also a resurgent Roman Catholicism which more and more openly parades itself in official garb, taking an increasingly dominant part in education and politics. The educated Mexican at heart is an agnostic, but his cultural heritage is bound up with the Roman church and so he is carried along in this ecclesiastical stream. Protestantism has its adherents mostly among the uneducated peasants and tribal peoples, although in the larger cities there is a growing minority of true believers in business and professional life.



Alejandro Clifford, professor, University of Cordoba in Argentina, author and editor of the new evangelical magazine for Latin America, *Vida*

South America By Alejandro Clifford

SOME years ago, a Christian professor gave a lecture at one of the leading universities of Latin America. In the course of it he referred to the meaning of conversion. At the close, a well known philosopher came forward and said: "I wish you had explained conversion a little more fully, as it is something you evangelicals have that we know nothing about. Our beliefs are, as a rule, completely divorced from our conduct."

More recently, David Glass of Brazil was helping some missionaries through the customs. There was trouble over a new sewing machine, but the head of the Customs Department agreed to let it through provided the owner stated that it was secondhand. Glass told him that would not be possible. "I understand," the official replied quickly. "The owner is no doubt an evangelical."

Such is the idea people have of evangelical believers in South America. They are known to be honest and hard-working, and are respected even by those who are not fond of their doctrine. In Chile one frequently sees the words "Protestants preferred" in advertisements for hired labor.

Brazil has now over two million evangelicals who are well represented in official and educational circles.

In Argentina there has never been a more willing ear for the gospel. The clergy has lost much of its power because of recent political events and

evangelists claim to have had a large number of conversions from among former *peronistas* whose two idols, Peron and the clergy of the established church, had both fallen. A prominent Argentine layman recently stated: "A visit from Billy Graham right now in Argentina would mean a harvest of thousands of souls. Never in history has there been a better time than this."

In Chile evangelical work shows steady progress. The greater part of it is in the hands of Pentecostals, though numerous other missions are on the field. Though one cannot agree with all that members of this group in Chile do and believe, much can be learned from their aggressive gospel testimony.

Farther north are the countries where Rome has never lost her power. Colombia is an extreme case, but some of the other republics are not much better off, and every day brings new stories of persecution.

Much has been done in South America, but more remains to be done. The most effective methods of reaching the masses would appear to be by well organized evangelistic campaigns and good literature. The popular magazine *Vida*, scheduled to appear early in 1957, ought to reach thousands who are untouched by churches and missions and who would never read a tract. A great deal depends on the prayers of Christian people in the U.S.A.



Henry Owen, deputation secretary in Southwestern U.S.A. for the China Inland Mission, recently returned from a tour of mission fields in Asia

Asia By Henry Owen

I N Asian countries the number of professed Christians constitutes a very small percentage of the total populations. In Japan, for example, they number only 0.4 per cent. While many of this group have undoubtedly experienced regeneration, others would call themselves Christians because they were born into families which have been nominally Christian for perhaps generations.

The churches have been deeply influenced by liberal theology from Europe and America, and this has affected their evangelistic outreach. Neo-orthodoxy, for instance, is confusing Christians and non-Christians in Japan. There are, however, evangelical churches, burdened for the unreached areas and ethnic groups of Asia, who welcome the aid of missionaries of high spiritual caliber in their evangelization.

Emerging nationalism seems to express itself more in restricting the entrance of missionaries than in controlling churches. It is difficult for missionaries to enter predominantly Moslem Indo-

nesia, for example, but Christianity there enjoys remarkable freedom. Constitutional guarantees of religious liberty, the usual concomitant of nationalism, are not always fulfilled where a government is closely allied with the dominant religion, as in Thailand.

Communism is the implacable enemy of Christianity in Asia, and its stated aim is the eradication of all religion. Where a country is completely Communist, strong pressure is applied to regiment the churches to serve the party. Some church leaders have conformed, and have adjusted their theology to the party line. But many have refused to yield, choosing prison and death rather than compromise. Far more dangerous than regimentation is the unremitting Communist indoctrination of Christian and non-Christian alike.

Thus the picture of Christianity in Asia is a complex one, with much for which to praise God, and much to deplore. Let Christians in America not fail to pray for faithful Asian brethren, and for revival in the professing church.

Africa By Arthur J. Bowen and David G. Wanguhu

THERE is much to encourage us in Africa's Christianity today. The African Christian is a born orator, and when he has been regenerated by the Holy Spirit, and is able to read the Scriptures for himself, he can be trusted to present the plan of salvation clearly and effectively.

One of the brightest and most hopeful signs is the fact that the number of African Christians is growing, and by the grace of God we even now see literally hundreds of men and women turning to Christ from their gross heathenism and sin.

The obstacles surrounding the African Christian are many and great. For instance, before their conversions, these people have had strong beliefs that demons cause all manner of trouble, including terrible sickness and death. Demonology has been their religion. The effects of these beliefs are not easily laid aside, but the transforming power of Christ is very evident.

Today the Bible schools are well filled and we rejoice to see the growth of true Bible Christianity among the African people. The native evangelists and pastors have astonished me by their aptitude in learning and preaching. As Dr. Andrew Murray, that great African-born Scotchman, said, "the key to the missionary problem is to be found in the converted native African. Christianity is on the march in the great continent of Africa."

The following additional statement from David G. Wanguhu, prominent African layman, also makes an important contribution to an understanding of the contemporary African picture.

Great changes are taking place in Africa. Many voices are calling from many directions, "This is the way," and many of our people are following these varied ways which in reality are taking us back to the point from which we started. Yet I am convinced, and many of our African leaders are convinced, that there is but one true starting point and goal—Christ Jesus who loved us and gave Himself in our stead.

To attain this we believe we must have an advanced training center, a school on a college level, one that will develop Christian leaders. Our countries will not go forward with proper balance unless we have such leadership.

The words of God come to me from II Corinthians, "Now is the day of salvation." This seems especially true in Kenya. From every side we hear the voices of the multitude, "Come over and help us." We never lack places to go where there is a warm welcome.

The lack is in trained workers. So often the blind lead the blind and both lose the way. We know that the Word of God is quick and powerful and sharper than any two-edged sword and that if it is put in the hands of those who are well trained we can silence false voices.



Arthur J. Bowen, veteran missionary to the Congo, former secretary of the South Africa General Mission, and now serving as mission advisor

Australia By Paul White

AUSTRALIANS do not worship a golden calf; they prefer an ordinary race horse. To be in step with the majority in this large, sprawling, adolescent country is to regard religion as a rather poor target for wisecracks. A convinced, sincere Christian is respected, but regarded with some apprehension.

Eighty per cent of Australians don't go to church regularly though many send their children to Sunday school. A high percentage of those going to church are teen-agers and young marrieds, the notable absentees being the middle-aged business and professional men. More women attend church than men.

Full churches are the rule where the gospel is preached and the minister is competent and friendly. Often poor church music and a verbose preacher combine with miles of sunny beaches and thousand of tennis courts to minimize church going.

The press doesn't encourage people to worship. Its accent is on racing, gambling, alcohol, together with an unsavoury slant on sex. Australia's largest circulating morning paper, the *Sidney*

Morning Herald, devotes one column to church activities—and three eight-column pages to horse racing.

Midweek meetings are not the rule and where held are often poorly attended. Small prayer groups are common in the Bible-believing churches. Young people's fellowships within the church, however, are large and flourishing. Many conversions take place and the backbone of witness is built up from here.

There is also a solid, active, expanding core of Christian witness, which largely stems from such movements as the I.V.C.F., the Scripture Union and their founders.

Mission work is carried on not only to the 100,000 Australian aborigines but to the South Sea Islands, New Guinea, Papua, Indonesia, Malaya, India, Pakistan and East Africa. Both denominational and interdenominational missions flourish among the small percentage who are missionary minded.

In the main, Australian churches are poor; the ministers are ill paid. The average salary would be in the region of

[Continued on page 36]



Paul White, Australian medical doctor and former missionary to Africa, best known as the Jungle Doctor made popular by the books of which he is the author



*Christ is the same today as yesterday.
But before His full power can be released
in this confused world, barriers and hindrances
among God's people must first be removed.*

Is Christianity R

By Billy Graham

A FEW weeks ago I returned from a trip around the world. As our plane flew from New York eastward over Europe, the Middle East, en route to India and the Far East, it seemed to be a very small world. And yet, when we traveled by surface vehicles through the sub-continent of India, rubbed elbows with Asia's teeming millions, and observed their tremendous social, economic and religious problems, it appeared to be a very big world.

Big or little, depending on your viewpoint, we do know this: it is the world God loves and the world for which Christ died. That makes Christianity acutely relevant to the world and links the world's basic spiritual demands to Christianity.

Let's take a quick glance at the world we live in today! Needless to say, it is a vastly different world than the one our grandfathers lived in. Mechanization, automation, electronics and nuclear power have, in a few short years, wrought revolutionary changes in our way of life and have done things to us religiously, socially and philosophically. One of our great generals recently said: "We are a nation of intellectual giants and moral weaklings." Our caricaturists are portraying the man of the future with a large head and no heart. Many of our experts are predicting the extinction of the race. This we do know: for the first time in history, man has the means to destroy himself.

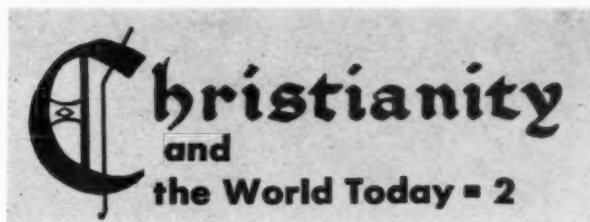
Aware of the unreliability of human nature, many thoughtful people are gravely concerned about the future of the race. Bible-believing Christians, however, take a different view. They believe that God has a hand in human affairs and has something to say about the future course of history.

The world we live in is a growing world. At the current rate of increase, the population of the world will double in fifty years. Like a prolific family, whose number steadily increases and whose ability to shift for itself decreases, we are growing enormously. The tragic aspect of this fact is: the poor, pagan, illiterate part of the world is growing out of all proportion to the literate, privileged, Christian portion of the world. Thus this gigantic increase of population guarantees that the problems of disease, poverty and evil will become increasingly acute as time marches on.

This is also a heterogeneous world. In many respects the people of the world are widely dissimilar. Their backgrounds, their traditions, their customs, their philosophies and their cultures vary greatly. This makes for misunderstanding, prejudice and intolerance. For example, I overheard an American visiting in London make this remark on a subway: "I can't understand these crazy Englishmen. Why don't they learn to speak English?" His Midwest twang, typically un-English, brought a condescending smile from the Englishman who overheard his thoughtless remark.

This is a confused world. Even our keenest statesmen are

Moody Monthly



ity Relevant in 1956?

searching in vain for an adequate answer to today's baffling problems. It has been my privilege during the past two years to sit down with the world's top leaders and to discuss world conditions. Few of them are hopeful, most of them are at their wits' end, and none are confidently optimistic.

This is a responsive world. There are signs that the world is becoming weary of dialectic materialism's starvation diet, and universally men are responding to God. The greatest response we have ever experienced occurred among Asia's teeming millions, where Communism's bid has been the highest. There is a growing hunger for the Bread of Life and an increasing revulsion to the chaff of secularism.

"Then," some will ask, "is this the golden hour the world has been waiting for?" The answer to this question is contingent upon the church—God's people. There is no simple, concise answer to this question.

As we glance at the national scene at home, there are some encouraging signs. Economically, of course, we have reached a record high. We are at this moment experiencing unprecedented employment, record-high income and the highest standard of living in our history. Instead of a "chicken in every pot," many have a whole beef in the deep-freeze, as well as two cars in the garage, television in the living room, an automatic washer in the basement, a garbage disposal in the kitchen and a boat at the lake.

Religiously, there are some visible portents of an awakening, as evidenced in increased church attendance; but as yet, we are like Lazarus, alive, but "bound hand and foot with grave-clothes." We need to be "loosed and let go," so that our religious life can find free and full expression.

♦ What is hindering us? What is hampering the full release of heaven's rain on earth's dry and thirsty sod? Thousands, in all earnestness, are crying: "In the midst of the years draw nigh!" What is retarding a genuine revival? There is a great religious renaissance that has no parallel in American history, but has it reached the revival stage? I think not! There are many reasons that we could give, but space does not permit. I suggest only a few:

First, there is religious inconsistency. As a nation, we could never win a war if the Army, the Navy, the Marines and the Air Force disagreed in over-all strategy. In our Christian offensive we have too often stressed points of disagreement rather than concentrating on concerted action and attack.

If God's people would fight sin and the devil as lustily as they fight each other, we would be making a mighty impact on the world.

The world rightfully expects Christians to be consistent. And even beyond this: God expects us to be consistent. The Bible says: "He that saith he abideth in him ought himself

also so to walk, even as he walked" (1 John 2:6).

We evangelicals talk much of prayer, but do we pray much? We teach our children that prayer is an essential of the Christian life, but do they find us on our knees before the mercy seat? Prayerlessness is one of the inconsistencies we must deal with!

Away out in India in the Naga Hills, a tribe arises at four o'clock in the morning to spend an hour in prayer. They have not heard that American Christians spend little time in prayer. Let us hope that they shall never discover that fact!

In Richmond, before our Crusade began, 10,000 people met regularly for prayer. I wouldn't think of launching a Crusade without the earnest, fervent, faithful prayers of God's people.

Roy Rogers told me recently that he spent a night in prayer, and that his Christian life has been wonderfully different since that experience.

We evangelicals talk about the Bible being God's Word, and we pride ourselves in believing it, literally, and so we ought to do, but do we feed on the Word? Do we meditate upon it, do we pore over its pages? Or do we just use it to bolster our pet theological arguments? May God forgive us for our inconsistency in our neglect of His Word!

We need a revival, not only of Bible study but of love for the Word. We need to say with David, "O how love I thy law! it is my meditation all the day" (Ps. 119:97).

When the Scofield Bible came out, there was a revival of Bible study, but where are the great Bible teachers today? We have our big campaigns, and they have their place, but we need a renewal of interest in the Word if babes in Christ are to be nourished and strengthened.

Secondly, genuine revival is being blocked in a general way by sectarian discrimination.

Like the Pharisees of old, too many of us have pulled our self-righteous robes around us and said: "Thank God, I am not as other men," rather than in Christian love saying: "There, but for the grace of God, go I."

Fellowship among Christians is being broken today by terminology, by bickerings and divisive discussions. The world looks askance at our failure to show Christian love to other Christian groups; they cannot equate such action as consistently Christian.

Some of our religious periodicals are filled with denunciations and attacks upon other groups, some perhaps justified, but many of them plainly unjustified. The Bible says: "If ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). It has been my observation that when we become embroiled in controversy that we "become consumed one of another" our testimony is weakened and our opportunity to glorify Christ is terminated.

Personally, I have determined to stay out of irrelevant con-

The gospel is sufficient for the problems of today—if God's people will remove the barriers



troversies that divide, consume and weaken God's people. Most of the things that divide Christians—and I'm speaking of born-again believers—are differences in terminology or personality clashes. Seldom are real believers at odds on major issues. We as Christians need to come in humble confession to the cross and receive cleansing and forgiveness. Then by faith we need to claim that we are filled with the Spirit.

The third barrier I suggest is worldliness on the part of Christians. The world means the "cosmos," this world system. The world has a tendency to lead us into sin, evil companions, pleasures, fashions, opinions and aims of the world. This is happening today among many true Christians. In my opinion, television is bringing worldliness into the home in such a way as the old movie house never did. I find that spiritual life among Christians is being blunted, stunted and made ineffective. A spirit of worldliness is creeping in everywhere. I am told by pastors that church attendance is down all over the nation as a result of television on Sunday evenings. However, worldliness cannot be confined to any particular rank, walk or circumstance of life. Worldliness, rather, is a spirit, an atmosphere, an influence, permeating the whole of life and human society, and it needs to be guarded against constantly and strenuously. The Bible says: "Love not the world, neither the things that are in the world." I warn the Christians of America that this spirit of worldliness has crept in and we are neglecting our devotional life to an appalling degree.

I received a letter from a senior in an evangelical Bible school the other day. The student said that in a survey taken in the senior class, only 10 per cent of the students had a systematic daily devotional life. This is beyond belief! We as Christians are not nourishing our souls in the Word and we are not bathing our hearts in prayer.

The fourth barrier which must be removed is disbelief that Christ is completely relevant in the world in which we live.

To assume that we can attain world, national or individual peace apart from the compassion of Christ is to court disillusionment. One of our most respected military leaders has said: "Our problem is basically a theological one."

When Jesus went to Nazareth, pandemonium reigned there instead of peace, and the Bible says: "He did no mighty works there because of their unbelief." The spiritual climate of

Nazareth was not one in which the peace and power of God could take roots and grow. Even Christ could do no mighty works there because the people erected barriers that the Son of God could not surmount.

Christ is adequate, Christianity is relevant, the grace of God is sufficient for the problems of this complicated world. But the barriers and the hindrances must be removed from among God's people, through whom true revival must always come. We must prepare the way of the Lord and make His paths straight before His power can be released, before His Spirit can work and before His peace can hold sway. I am more convinced than ever before that the power of God unto salvation is the simple gospel that Christ died for our sins and rose again for our justification.

✦ We have watched the amazing response to the simple, straightforward, uncomplicated presentation of the gospel of Christ on three continents this year. Man's needs are universal, his hunger is universal, and his response is universal. We have seen the power of Christ make its penetration on the national level. In India, England, Germany, Holland, Formosa, Japan and the Philippines, we saw great cross-sections of these nations bowing in reverence and submission before the cross of Christ.

When I asked a professor in one of India's great universities what the hope of India was, he answered: "India must become Christian." This is the consensus of opinion of many of the world's great leaders on the national level. Their nations have sampled and tested the essence of other ideologies and have found them unpalatable and unworkable. Great segments of some of these great nations are ripe for Christian harvest.

Christ is relevant on the community level. When we were traveling through the interior of India, our train stopped at a little village which was predominantly Communist. A group of comrades had come out to give a demonstration with their Red flags, for the passengers on the train. To their surprise, I jumped off the train and began to tell them the simple story of redemption. Their flags began to droop toward the ground, their clenched fists, raised in Communist salute, fell. For a few minutes they were held in the grip of the old, old story of God's love. Momentarily, at least, they forgot about their Godless ideology and their class antagonism.

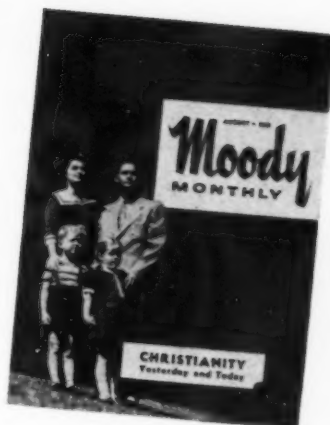
But even more specifically, Christ is relevant on the personal, individual level. Among the thousands who accepted Christ at Harringay in London were three people who represented three distinct segments of society. One was a professional man whose life had become enmeshed in overt lust and passion. He came to Harringay out of sheer curiosity but the Spirit of God challenged his heart, and he found his way to the counseling room with hundreds of others. Immediately he found release from his besetting sin, went home, gathered up his salacious literature and threw it into the Thames River. His life since that day has been an open book and a benediction to all who know him. Christ is adequate for the professional man!

The second person was a merchant-woman, an exclusive buyer in one of London's most exclusive stores. She earned a fabulous salary, made frequent flying trips to New York and to Paris, and fashion-wise was the "toast of London." One night, to her own amazement, she found herself in the midst of the hundreds of people marching into the counseling room to accept Christ. A strange warmth came to her soul; something was being born within her. Today, she is one of the most radiant and effective Christians in England, has won many of her friends to Christ and sponsors a weekly noon-day meeting in London's largest department store. Christ is relevant for the business person. The third person was a

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laboring man and secretary of the Communist party. At Harringay he accepted Christ. He at once resigned from the Communist party, joined a local church and began performing his Christian duties with unusual zeal and dispatch. When we went back to England for our second Crusade, he wrote me a letter saying: "Last year when you were preparing to come to Harringay, I used your coming as an opportunity for propaganda and forwarding our cause. But this year I am chairman of the committee in my town for the promotion of the relay services from Glasgow. God has wrought a wonderful change in my life." Christ is relevant to the working man.

Christianity is relevant on the national, community and the personal level. Dean Inge once said: "Christianity has not failed, it has never been tried." Of course he doubtless meant in any general, universal sense.

But the convincing thing is: where it has been tried, it has succeeded. Where Christ has been given a chance, He has more than proved His adequacy. He is restricted only by the limitations which men place upon Him. The church has been given the keys of the kingdom, and ours is the responsibility of releasing the power and grace of Christ in a barren, thirsty, hungry world. Christ's power has often been thwarted, God's blessings withheld, and a hungry world isolated from the limitless resources of the heavenly Father because of our selfishness and littleness. Let us open wide the flood-gates, remove our man-made blockades, and see what a risen Christ can do for a hungry, confused, miserable world!

♦ UPON returning home from our recent Asian tour, I arrived at some very definite conclusions:

First, that all men are basically the same. They differ in language, customs, religion and dress; but the basic man, his hungers, his needs, his longings and his hopes are the same.

Second, all men have a common denominator in Christ. He is universal in His appeal. He appeals to the poor because He knew poverty. He appeals to the cultured because His personal dignity was irreproachable. He appeals to the unloved because He loved men of every race, religion and creed. Christ is all that we ought to be; He is the human common denominator. His message, His gospel fit perfectly into the hearts of men everywhere.

Third, we must get this gospel out to all men as quickly as possible. There is a breath of God in the world that has no parallel in history. We are convinced that these are the last days. The coming of Christ draweth nigh, the summer is almost ended, and the harvest may soon be ended, too! There are multiplied millions that are outside Christ, and yet

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there seems to be a worldwide breath of God. There is a moving of the Spirit on every continent that has no precedent. Missionaries told me everywhere that it was easier to win men to Christ now in their particular field than at any time in history. This seems to be universally true. This is harvest time. Let us not miss it. Christ is relevant for 1956. END

The Christian Scene— A World Report

[Continued from page 31]

\$1400 per annum. Many are very much lower than this figure which represents the basic wage. No deduction from Australian income-tax is made for direct gifts to churches or missions. The practice of tithing is extremely rare. An honorarium is rarely paid to visiting preachers.

The Roman Catholic position is one of increasing strength, both in power and personnel, as a result of both natural increase and immigration. The number of Roman Catholic adherents in government, public service and education is very much higher than the normal ratio in the population.

In theological colleges the accent on liberal approach is the rule but not of the extreme variety of a generation ago. There are seven main denominations, and although all shades of theological thought are covered by the same church there is little or no splitting up within a denomination.

Due to loss of vital information in the mails, the European report must be presented in a following issue.

John Wycliffe, Champion of the Open Bible

In the latter part of the Middle Ages certain individuals became so bold as to criticize the doctrine and government of the Roman Church. One of these was John Wycliffe, born in England in the year 1320. He was an Oxford man, and later became a professor in that school.

Wycliffe's belief in the doctrine that Christ is man's only overlord and that power should depend on a state of grace made him a natural champion of the people against the abuses of the church, and an advocate of the poverty of the priests.

Wycliffe and his "poor priests" were largely responsible for spreading the doctrine that the Scriptures are the supreme authority and should be the only rule of faith. He was condemned as a heretic in 1380, and again two years later.

In spite of persecution, Wycliffe maintained that all men should have access to the Scriptures, but not all men could read the Latin in which the Vulgate Bible in use

in England was written. The Wycliffe Bible is the first and literal translation of the Vulgate into the English language for the common people. Through his influence on John Huss, Bohemian reformer, and through Huss on Luther and the Moravians, Wycliffe was considered a chief forerunner of the Reformation.

Wycliffe's followers carried his teachings and the newly translated Bible into many parts of England. Wycliffe himself was protected by his friends—among them many powerful nobles who were in full sympathy with his teachings—and he died a natural death in peace in 1384.

But his followers, who were known as the Lollards, did not fare so well. As their influence increased, opposition also increased, and throughout England many of them perished as martyrs in the flames. Finally the few who remained were driven into hiding, but their teaching and influence persisted in secret to the time of the Reformation.

From Luther to Barth [Continued from page 23]

Europe and America. Barth and his followers have effectively repudiated liberalism and the social gospel, and hold man to be a sinner in need of salvation. Likewise they maintain that the Bible is not the objective, historical, verbally inspired Word of God; rather it is a word of God when so understood by the individual. Neo-orthodoxy is subjective, rather than objective, and all truth is thus to be understood, according to Barth.

Thus, neo-orthodoxy is a move away from the extreme left of liberal theology toward the center, fundamentalism representing the extreme right. Neo-orthodoxy has dismayed the liberals and has brought many of them into the fold; by evangelicals it is regarded as being at best only a half-measure.

The ecumenical movement has marked Protestantism during the past half century. Church federations began to appear in Europe, beginning with that of Switzerland and later in the United States. These developments within the various nations have been accompanied by the establishment of world councils, all with the view that organization will increase the effectiveness of the Christian faith.

By and large all such movements have been controlled and directed by liberals

willing and eager to unite on a least common denominator of Christian doctrine, and always at the expense of the great basic truth of the gospel—the inspiration of the Scriptures, the deity (not "divinity") of the Saviour, the issues of eternal existence, and the like.

Bible believing Christians hold to the position that the true Church, the mystical Body of Christ, is an organism rather than an organization, and rely upon the dynamic of the Holy Spirit rather than upon human leadership and membership.

At mid-twentieth century the grave problems facing the onward course of Christianity seem to be the threat of world-wide communism, of a renaissance Romanism with its authoritarian intolerance, the deluge of juvenile delinquency in many parts of the world indicating a moral breakdown therein.

Here is also the hope that neo-orthodoxy will move logically into the realm of Biblical orthodoxy, and the earnest prayer and expectation for true revival; and above all, the earnest expectation of the second coming of the Saviour. The fulfillment of this "blessed hope" seems to be indicated as imminent by such factors as the emergence of Israel in this century and the world-wide spread of the missionary witness. **END**

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» Here's a thought
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in August: a cool
glass of iced tea,
a camp or table
chair and some easy
listening . . . the
latter via sacred re-
cordings, of course.
The emphasis on
this first one—sim-

plicity. May I introduce you to Helen Barth and Al Smith? In this case, they're in the form of a delightful 10-inch LP record on my turntable here with the album caption **MUSICAL MOMENTS** (Singspiration LP-127). Here are vocalist Helen Barth and Al Smith at their best . . . taking us through a brief, light melodic treasure chest, including *The Saviour for Me, The Cross Is Not Greater, There Is a Green Hill Far Away, Ivory Palaces, O, It Is Wonderful, The Heavenly Light, Back of the Clouds, and When Jesus Beckons Me Home*. This latter song I think I'd select as my favorite in the collection. Hammond organ, piano, celeste and vibraharp complement the songs throughout in unobtrusive way. This is no world beater—just a nice record. Try it.

» The author of one of the best loved gospel songs of the age, George Bennard (*The Old Rugged Cross*), once told me that many of the greatest hymns of years ago were written at strategic moments of testing in the lives of the writers. It seems that today too, the Lord is speaking through the consecrated musical talents of those who've not found the road easy. In the case at hand we submit this lovely album (*Sacred LP 7055*), featuring contemporary songs of Esther Kerr Rusthol as rendered by baritone soloist Robert Bowman. *When We See Christ* will no doubt be familiar to many. This was penned during convalescence from a long and severe illness. The others, *The Glory That Shall Be, Tenderly, Joy in the Morning, His Name Is Jesus, Enlarge My Soul, It Pays to Pray and Take My Best*. I believe if I were to select a favorite herein, it would be the last named, a prayer song of consecration. They're all refreshing. Ralph Carmichael, who provides a simple and enhancing background to all of these contemporary songs, and Bob Bowman have worked together on the radio program, "Call of the Orient," for years. So I think it apropos that they've joined forces here. Mr. Bowman (heads up Far East Broadcast Co.) does more administrative work than singing nowadays, but nevertheless, he sings the songs with a simple sincerity that is noteworthy. So—this is a collection to which you can lend an ear with pleasure.

» Sing, men!—and they certainly do, from the grooves of this disc I'm absorbing right now. Don't you agree that there is a certain thrilling element in the sound of combined men's voices in song? Well, now that the ladies en masse have answered that, may I refer everyone specifically to album LP-128 on Singspiration label. Pictured on the front are thirty men of all ages, shapes and sizes—and as you play the record, the musical sound of the lead band will promptly supercede all appearances. These are the King's Chorallers, singing a capella *O Worship the King*, in a militant yet reverent manner. If you take to Negro spirituals, I think you'll go for the up and down interpretation of *Climbin' Up the Mountain*. For contrast, they've interjected two of the sacred classics, *Hail Glorious Morn*, and *Bless the Lord O My Soul*—rounding it out with the gospel song by Norman Clayton which just about everyone knows, *Now I Belong to Jesus*. All in all, I think if you want a happy medium between an average high school glee club, and something by, say, Fred Waring's group, this could very well be what you're looking for. I think it's worth a whirl on your hi-fi, or lo-fi whichever the case may be.

» "Paul Carson—Pipe Organ"—was the essential information I gleaned from a quick look at the blue album jacket: but a couple "cue turns" of its contents at 33 rpm revealed, first, a unique and refreshing treatment of the spiritual by Thomas Dorsey, *Peace in the Valley*, followed by eleven more of better known hymns and gospel songs, some of which read *The Love of God, Just A Closer Walk, Be Still My Soul, God Will Take Care of You, Wonderful Words of Life, and Master, the Tempest Is Raging*. Paul is no newcomer to either the console or record, he's been playing for a good long while, so it's rather refreshing to see a bit of imagination as well as instrumental oddities evident here (steel guitar and vibraharp). I have an idea that this little production (Alma Records C-1851 LP) will serve you well for either background sound or for just plain easy listening. With that I'll make a quick little exit here . . . guess that'll do it for discs and data 'til next month. So long.

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THE PASTOR, Part II

THE pastor (see last month's Golden Nugget) must not only reprove but rebuke sin. "Rebuke" is *ἐπιτιμία* (*epitimia*), "to rebuke," the rebuke not bringing the one rebuked to a conviction of sin. The word implies a sharp, severe rebuke with possibly a suggestion in some cases of impending penalty. Even where the pastor has experienced failure after failure in bringing sinners or saints to forsake their sin, or when there seems little hope of doing so, yet he is to sharply rebuke sin.

But he is not only to reprove and rebuke. He must exhort. The word is *παρακαλέω* (*parakaleō*), "I beg of you, please, I urge you." There must be a mingling of severity and gentleness in his preaching. He is to exhort with all longsuffering and doctrine. "Longsuffering" is *μακροθυμία* (*makrothumia*) which speaks of that temper which does not easily succumb under unjust suffering, of that self-restraint which does not hastily retaliate a wrong. "Doctrine" is *διδάχη* (*didachē*), "teaching."

Vincent says, "Longsuffering is to be maintained against temptations to anger presented by the obstinacy and perverseness of certain hearers; and such is to be met, not merely with rebuke, but also with sound and reasonable instruction." Calvin says, "Those who are strong only in fervor and sharpness, but not fortified with solid doctrine, weary themselves in their vigorous efforts, make a great noise, rave . . . make no headway because they build without a foundation."

Vincent says again, "Men will not be won to the truth by scolding," then quotes another as saying, "They should understand what they hear, and learn to perceive why they are rebuked."

The pastor is to watch in all things. The word is *νήφω* (*nēphō*), "to be in a sober mood, calm and collected in spirit, self-controlled, dispassionate, circumspect, alert."

He is to endure afflictions. The word is *κακapatheō* (*kakapatheō*), "to suffer evils, hardships, troubles." What "softies" we sometimes are, afraid to come out clearly in our proclamation of the truth, fearing the ostracism of our fellows, the ecclesiastical displeasure of our superiors, or the cutting off of our immediate income.

The pastor is to "do the work of an evangelist." The Greek word means "a bringer of good news." It is without the definite article. Character is stressed here. The Greek could read, "Let your work (pastoral work) be evangelistic in character." The pastor should ever be reaching out for lost souls in his teaching and preaching. Paul is not here exhorting a pastor to engage in an itinerant ministry, going from place to place, holding evangelistic meetings. That work is for those specially gifted men called evangelists (Eph. 4:11).



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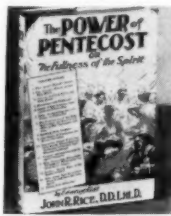
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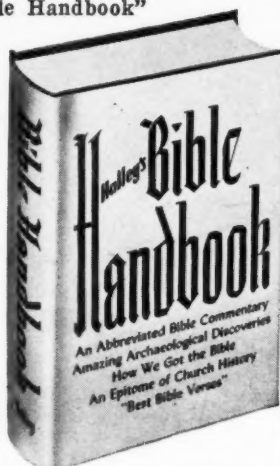
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The Advance of Missions

[Continued from page 28]

(A.S.V. margin). This age will not abruptly end; it will be consummated. And there is a vast difference between ending something and consummating it. The one implies a weary round suddenly terminated with nothing necessarily accomplished, whereas the other implies the completion of a program, the accomplishment of a purpose.

Will the task of world missions ever be completed? Some feel that God will never be able to obtain from His people more than a half-hearted devotion. They foresee continuous failure in the feeble efforts of Christians to serve Him, a failure that God will abruptly terminate with the rapture of the church.

But increasingly in our day others are feeling that Mark 13:10 should be taken seriously, even literally: "The gospel must first be published among all nations."

God has ordained the preaching of the gospel to the world to vindicate His righteousness and to call from "all nations, and kindreds, and people, and tongues," a people for His name. How utterly pointless is the mere prolongation of human history and human misery, if God has no other end in view. His Word contains the exhortation to "hasten the coming of the Day of God."¹²

Obviously, a chief way in which Christians can do this is to keep missions at "top priority." Perhaps in some remote corner of the world, among the people of some overlooked tribe, is the last soul needed to complete the Body of Christ. The unreached are always "top priority." "Especially the members of unreached linguistic groups," some would add, on the basis of the "all" of Matthew 28:19 and the "every" of Revelation 5:9. But who knows—the last soul to be reached may live in your city or across the street in your own neighborhood. No Christian is excluded from the responsibility to witness to others. All are in this work together.

God likewise operates in terms of this priority. His inscrutable movements in the earth today—and He is the sovereign God to whom the most powerful nations are as "a drop in the bucket"—His present activities will eventually testify to His concern for His great missionary purpose. His toleration of two devastating world wars, His permitting the Communists such spectacular successes, His closing missionary doors (notably China) so that national Christians might be driven to assume their responsibilities in extending the witness, His re-deployment of missionary forces—all these in the end will reveal the wisdom of His superintending Providence. He is working all things after the counsel of His own will. And He cannot fail!

Barring some gracious intervention of

12. II Peter 3:12 (lit.)

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God in the form of either Christ's early return or world-wide revival, there is even the possibility of the triumph of Marxism being world-wide. Certainly, some form of world-government is becoming increasingly recognized as the probable outcome of present technological advance. The Word of God portrays this church age coming to a violent, terrible climax with the emergence of a "man of sin," that Antichrist of antichrists, who shall rule the world.

This being true, missionary work on the present missionary society basis may very possibly have to change drastically if it is to continue to reach men entering a totalitarian world. Certainly the growing popularity of the welfare state is already causing societies to re-think their medical and educational programs. In time this type of specialized missionary work may totally cease.

If totalitarianism should dominate the scene, missionary work tomorrow will be carried to its completion by a suffering church. The Christian era opened with a small minority of disciples filled with the Spirit, witnessing within a totalitarian state. They didn't need missionary societies to propagate their faith. Each Christian sensed his personal responsibility to contact souls in his immediate

He Said He Would

There was an evangelist in the church, and he was holding some special meetings for boys and girls. One day after the children's meeting, little Helen came home, rushed into her father's study, threw her arms around his neck, and said, "Daddy, I am a Christian."

"Well, Helen," said her father, "I am so glad to hear that. When did you become a Christian?"

"This afternoon," she said.

He asked her to tell him what had occurred.

"Oh," she said, "Mr. —, the evangelist, said that Jesus Christ was there in the room, and that if we would receive Him, He would come in and live in our lives and make us His own; that He would receive us."

"Well," he said, "go on. Tell me what happened."

"Why," she said, "I received Him as my Saviour and Jesus took me in."

"Well, Helen," he said, "that is all very interesting, but how do you know that when you received Jesus as your Saviour, that He took you in?"

And he said he would never forget the look on the face of his little girl as she drew herself up, and said, "Why, Daddy, because He said He would."

—Will H. Houghton

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neighborhood. Suffering, singing, witnessing, dying—they conquered the very totalitarianism that sought to destroy them. If present political trends continue, the church may possibly return to this original simplicity, suffering and witnessing until God's great program is completed.

What is thrilling to contemplate in these days of the decline of the West is the very real possibility of God's choice of non-white Christians to carry to completion His missionary purpose. Recent advances into Nepal by Mar Thoma Christians from South India, and the stirrings of Nigerian Christians to go to other parts of Africa—these may well be unique signs of the times and may

presage the glorious climax of this age.

Then there will come a day unlike any day in all human history. The Supreme Commander, viewing the campaign from the vantage point of His omniscience and grace, will suddenly issue the "recall." His trumpet will sound, loud and clear. "In a moment, in the twinkling of an eye," and with great power, He will gather His children from among the nations of earth, and they shall see His face! O glorious Day! Then the great work of world evangelization will have been consummated, for "some from every tribe and tongue and nation shall be there!"

"Even so, come, Lord Jesus! Amen."

END

We've a Story

By Edwin Raymond Anderson

THE church was crowded for the great missionary meeting. As the people stood at the bidding of the song leader, and as their voices blended in the singing of that well-known missionary hymn, "We've a Story to Tell to the Nations," I found myself glancing about and asking questions of myself with the viewing.

The majority of those present were Christians, it would seem. They had a story, the greatest message in all this world; they "had it" in the vital link of personal possession. They had been captured and claimed by the Man of Calvary. But . . . but . . . with all of that, I found myself wondering. They had the story, but did the story have them?

There is mental belief in the truth, but where is the blessedness of moving on and out with the tidings of that truth? For each of us who name the name of Christ, there is the need of getting down to bed rock. Are we telling the story to others as we are supposed to, under God and under the persuasion of the indwelling Spirit . . . or are we telling it back again only to ourselves in a kind of self-satisfaction?

Somewhere I have read the story of two men who were standing before a high wall enclosing a certain area. Curious as to what lay beyond, one of the men went for a ladder, and as the other watched he climbed to the top of the wall and paused on the edge, scanning that which met his sight. A gasp of delight burst from his lips, and with quick motion he leaped down to the area within.

The other waited for a long moment, but there was no call from his companion. Then he too mounted the ladder and paused on the wall. He found himself looking down upon

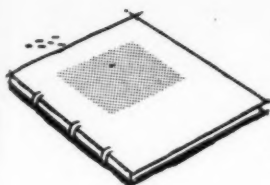
the most beautiful garden he had ever seen, overflowing with delicious fruits. For a moment he was tempted to join his companion in the feasting, but then he thought of his friends. "It would not be right for me alone to partake of all this," he mused, "I must go and invite them to share it with me." And off he went on his missionary journey.

Two men! Which of them is the reflection of yourself?

The same story is told time after time in the Word of God. Consider, for example, the familiar incident of the four leprosy men as recorded in II Kings 7. In a day of deliverance, they came upon a wealth which simply had to be shared before they could rest in spirit. Who of us is not convicted by their testimony: "We do not well: this day is a day of good tidings, and we hold our peace" (II Kings 7:9).

Remember what the Lord said to one who was healed under His hand? "Return to thine own house, and show how great things God hath done unto thee" (Luke 8:39). We are to return to the place appointed not only for meditation, but more so for mediation; not only with a full head but rather with an overflowing heart which cannot contain the wonders of Calvary. It simply cannot be otherwise if repentance is real and faith has fully fixed itself upon "no man save Jesus only."

False cults have their zealous workers, spending themselves to propagate their poison. But alas! how trifling we are with the Truth which transforms; instead of being missionaries we are more like "missing-aries" in our failure to follow through. Certainly it is more than high time to awake out of sleep and get going, gripped by this glorious gospel!



idea NOTEBOOK

Edited by DOROTHY MARTIN

AUGUST, 1956/Volume 3 • Number 11

Now you can keep
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at your fingertips



Dear Idea Notebook Reader:

When IDEA NOTEBOOK began back in October, 1953, the aim was to make it a particularly useful section for Christian workers. We wanted to bring you a variety of ideas which you could put to work in your own church, Sunday school, vacation Bible school or other work.

It was our idea, too, that most of the articles we would bring you would have repeated usefulness. That's why we liked the title, IDEA NOTEBOOK.

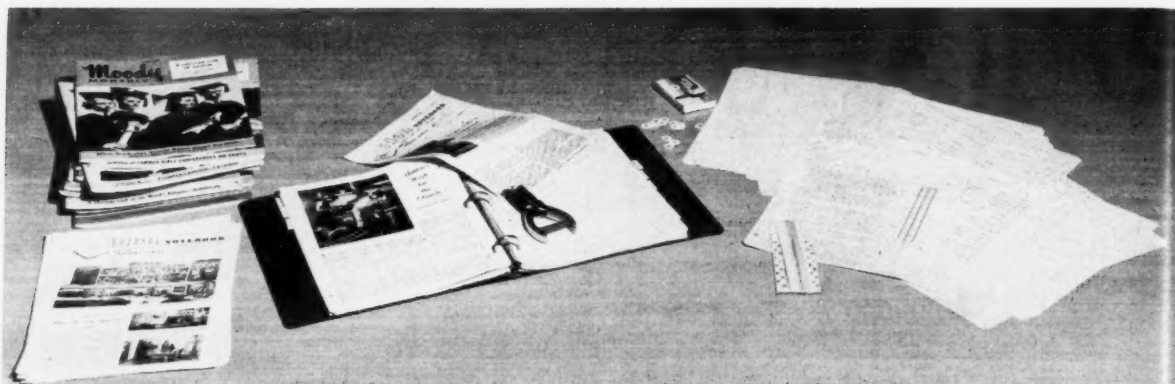
If you've followed IDEA NOTEBOOK since the beginning, you'll remember we've made improvements along the way. Now there's another to be made that we feel is probably the most important of all—

We are now ready to help you in the filing of your IDEA NOTEBOOK sheets so that you can begin to build a permanent, easy-to-use file, not only of the pages which will follow during the year ahead, but also of those which you have saved during the past year.

The article which follows explains how this new filing system works . . . how you can get the materials you need . . . and how you can start right now to build a file that will grow from year to year—and I think grow in usefulness, too.

Sincerely yours,

Dorothy Martin



With a loose-leaf notebook and the IDEA NOTEBOOK Filing Kit (materials on the right), filing your IN articles is easy. John Ingram photos

Indexing Your Idea Notebook

No doubt you have noticed the way some of the leading secular magazines have for years been offering loose leaf sheets of recipes or do-it-yourself instructions or other helpful material. Each additional sheet is useful and when it is added to a notebook or file you have a reference book that money couldn't buy.

This in a word is the plan behind IDEA NOTEBOOK. For more than a year the editors have been working to provide material that would be worthwhile, not only for immediate use, but for years to come. The subject sheets have presented related material on nine different themes while the opening pages have given you a variety of material on such subjects as vacation Bible school planning, special day programs and pointers on evaluating curricula.

This fall you can begin your own notebook file, using a special IDEA NOTEBOOK kit of materials which you can order for only \$1.00. This notebook will not only provide a place for immediate filing of each additional IDEA NOTEBOOK feature to appear during the coming months, but will give you a place for the sections saved in the past. And best of all, your IDEA NOTEBOOK will grow from year to year.

The basic plan is simple. Material is filed in a three-ring notebook under ten broad categories: 1. Better Teaching, 2. Church Management, 3. Crafts and Handcraft, 4. Housing and Equipment, 5. Music, 6. Programs and Publicity, 7. Social Activities, 8. Visual Aids, 9. Worship and 10. Miscellaneous. As the material expands, the last five sections may be removed and placed in a second notebook. Eventually, if you wish, you may use a separate notebook for each section.

There are several advantages in building up a notebook type of file for your IDEA NOTEBOOK pages. First, every separate insert is of uniform size and marked for punching. Second, notebook

material you wish to use can be easily and quickly carried from place to place. Third, such a file is inexpensive and easily stored. No file cabinet is needed, and the notebook can be kept conveniently on a shelf or in a drawer. And as already mentioned, a notebook file can be easily expanded.

To help you begin your IDEA NOTEBOOK file, MOODY MONTHLY will provide file kits for \$1.00 each. These include a set of ten printed file dividers, a set of cross reference sheets indexing articles published in the past year, reinforcement rings and

Preparatory work on the Cross Reference Sheets for the IDEA NOTEBOOK File Kit was done by Gertrude Woomey, graduate of the Christian Education Course, Moody Bible Institute.



instructions. (Three-ring notebook covers with IDEA NOTEBOOK stamped in gold can be supplied for \$1.00 each.)

Since this file arrangement provides a division to correspond with each of the nine major IDEA NOTEBOOK subjects, and a tenth for "miscellaneous," subject sheets are easily filed under the proper subjects. Articles on the unclassified pages are filed according to subject also. To make this simple, the cross reference sheets included with the kit show where to file each of the pages published during the past fourteen months. And to carry on this system, each of the pages published during the coming year will be plainly marked as to the subject under which it is to be filed.

In cases where two or more subjects are treated on one sheet, the article is filed according to the topic of the more

important article. The minor articles are each listed on the cross reference sheets in the proper section.

For example, the major article published on the first sheet of IDEA NOTEBOOK for January, 1956, was "Try This Valentine Party." This sheet is therefore to be filed under Category 7, "Social Activities." But the same sheet contains an article on "How Our Church Prays for Its Members." Accordingly, the article on the Valentine party is listed on the cross reference sheet under Category 7, "Social Activities," while the one on praying for church members is listed on the sheet under Category 10, "Miscellaneous," with the number seven following it in parentheses like this: (7). In this way you know the second article is filed under Category 7, and thus you have ready access to each article.

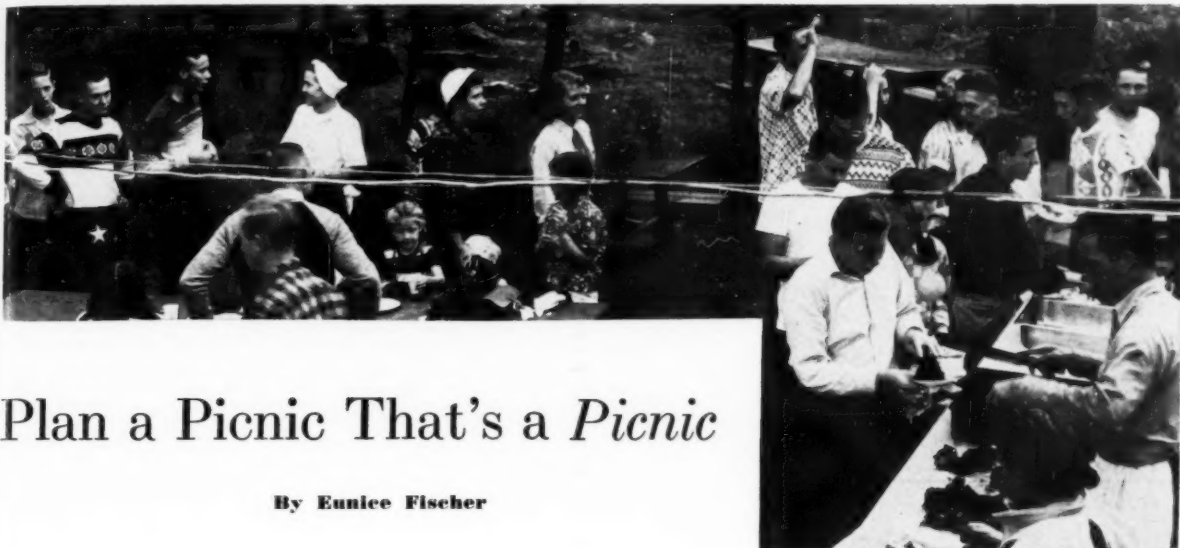
To make this even easier for you, future plans call for devoting both sides of the same sheet to a single subject to reduce the amount of cross reference. Subject sheets will of course continue to be devoted to a single subject each issue as in the past.

Next year at this time plans are to provide new cross reference sheets which will integrate in the cross references of material already on file all the material published in IDEA NOTEBOOK during the year.

The effectiveness of the notebook file of course does not end with the IDEA NOTEBOOK articles. Other material can also be inserted under proper headings in your IDEA NOTEBOOK file, such as short items copied or clipped and pasted on notebook paper, or other full-page articles which can be punched to fit the notebook rings.

Order supplies from the IDEA NOTEBOOK EDITOR, MOODY MONTHLY, 820 N. LaSalle Street, Chicago 10, Ill. File kits, \$1.00 each; gold embossed notebook covers, \$1.00 each.

SUBJECT 7 Social Activities



Plan a Picnic That's a Picnic

By Eunice Fischer

ALL year the church family gathers indoors for worship, study and special day programs. Once a year they gather together outdoors for fun. Tensions are eased, acquaintances are encouraged, church loyalty is increased, new people are drawn in, the Lord is honored.

Is all this true in your church? It is when the church picnic is a picnic—not a bore.

Rain or shine, here are things that make a picnic a bore: vaguely-worded publicity, busses leaving at the whim of the drivers, a treeless, mosquito-infested grounds, sour lemonade, dishes and dishes of potato salad consumed by people sitting in cliques, unvaried races, dozens of women listlessly fanning themselves hour after hour, a few men endlessly chasing a baseball, one or two disconsolate teen-agers with ears glued to a portable radio.

The first step in having a picnic that's a picnic is to appoint a good chairman. He in turn appoints a chairman for the grounds, transportation, food and games committees. He also publicizes the picnic, plans for the brief devotional, checks on the committee chairmen, tucks a first-aid kit into his car, arrives early at the picnic grounds, circulates genially among the picnickers, encourages the group to leave the grounds in neat condition, and leaves only after seeing that everyone has a ride back and all campfires have been extinguished.

The grounds committee chooses a safe, comfortable spot, making any reservation and payment; they may also check on using a mosquito spray.

The transportation committee lines up cars, posts signs along the route, hands out written directions on when to leave the church and what route to take.

The food committee plans a tasty menu, assigning certain foods to be brought. Those serving on this committee purchase, prepare and serve cones and beverages, see that supplies are

available and friendliness is keynoted.

The games committee plans activities for everyone—from Junior to Grandpa—having separate activities for the various age groups as well as general activities for everyone. A suggested program is given; consult game books in libraries for description of unfamiliar games.

10:30 A.M. Supervise an hour of games for the children. (At this time the adults will be unpacking supplies, gathering wood, starting the campfire, preparing the lunch or helping with the games.) Younger children should be separated from the rougher older children and will enjoy playing Farmer in the Dell, Drop the Handkerchief and Hide and Seek. Older children enjoy more active games such as Cat and Mouse, Three Deep, Dodge Ball, Streets and Alleys and a treasure hunt.

12:00 NOON. Lunch.

1:00 P.M. Have an hour or two of races. Let the children run, skip, bounce a ball, run backward or carry a clothespin in their bare toes to the goal and back. Tie an elongated blown-up balloon to the back of teen-age boys, give each boy a folded newspaper which he uses to break the balloons of the others, while trying to preserve his own. The last one with an intact balloon wins. (For real fun, let the deacons try this too.)

Teen-age girls bounce tennis balls into a distant pail, with a prize going to the one who gets the most balls in. Line up adults in two lines, with the first one in each line holding a pillow and with a judge standing at the end of each goal line facing the runner and holding a pillow case. The runner in each line runs to the judge with the pillow, rams it into the pillow case, runs around the judge, grabs the pillow from the case, hands the case back to the judge and rushes back to hand the pillow to the next one in his line. Then have a lazy

woman's race for the older women to see who can amble the slowest to the goal line.

Close the races by dividing the crowd into two groups and designating three men from each group. The first in each group runs to a particular spot and deposits a camera (you'll need two cameras and two rolls of film); he then returns and touches the second man on his side who runs to the same spot carrying a roll of film which he leaves and then returns to touch off the third man who tears forward to put the film in the camera, after which he rushes to his group to take a picture of the whole crowd. He may see how many pictures he can take before the other side gets its first picture. (Post the pictures later on the Sunday school bulletin board.)

3:00 P.M. Pony rides for the children. Pay someone to come for this service. Stake out a special area. It will thrill children and parents alike for a two-hour period. This is also the time for a two-hour ball game for the men. Croquet or volley ball may appeal to the teen-agers. Or start them off on a game of Potato Golf with canes for clubs and potatoes for balls. Players putt their potatoes onto small chalked-out circles, scoring the strokes taken to reach each circle. The women will enjoy watching from under the trees, lemonade in hand.

5:30 P.M. Supper.

6:30 P.M. Songtime, devotions, testimonies, closing prayer by the pastor.

7:30 P.M. A noisy blast of auto horns is the signal to show that any who may have wandered off should come running. As the noise re-echoes through the grounds, the last bit of pent-up steam is released for another year. Again the group settles down into its usual dignity as it leaves for home. **END**

To help win
your friends
to Christ—



USE A PARTY

By Gunnar Hoglund

HAVE you ever deliberately used social contacts to win your friends to Christ?

The Saviour did. He employed social opportunities to get close to people in order to tell them of His Father—so much that He was called "the Friend of publicans and sinners." The wedding at Cana and the supper in the home of Lazarus are good examples.

Many young people are becoming alert to this type of evangelism, too. They are arranging their socials around the central idea of "selling" their non-Christian acquaintances on the worthwhileness of being a born-again believer.

And they are having the time of their lives!

Just how can you use a party to win friends to Christ, a party that will open the way for a heart to heart talk about spiritual things?

You will need more than zeal. The Bible says that we are to "walk in wis-

dom toward them that are without, redeeming the time" (Col. 4:5).

Begin by getting your youth group together in prayer to seek God's will. Then prepare thoroughly. Each young person should be responsible for bringing in an unsaved acquaintance. Make the evening informal from beginning to end. Have the party in a neutral hall or home. Your plan of attack is to make your guests feel at ease, to give them a wholesome time, to establish a base of friendliness and then present Christ as Saviour.

Select a master of ceremonies who is blessed with a twinkle of mischief and a voice that carries. Remember to keep things moving, avoiding embarrassing pauses when everyone just stands around.

Bear in mind that non-Christians will not enjoy all the things that Christians like. As the pleasure of the guests is foremost avoid singing hymns and choruses your friends may not know. Also,

refrain from Bible games that may put them at a huge disadvantage. Put yourself in your guests' shoes. Throughout the evening arrange only for games all can enjoy and in which you as a Christian may freely indulge.

Remember I Corinthians 9:16-27 as you plan the party.

A good mixing game will start the ball rolling and get everyone feeling comfortable. Action games like table tennis, competitions, quiz programs and progressive contests are good. Childish games are poison in such a gathering and should not be used.

Skating, sleigh rides, hay wagon rides, hikes, scavenger hunts, swimming parties and wiener roasts have universal appeal. Store a few extra features up your sleeve for emergencies. Make sure your youth group "regulars" are on the job constantly as hosts and hostesses.

The food that is served is important. Good refreshments often help make the evening memorable. Don't let most of the Christians leave the scene of action to serve. Rather make your guests part of the crowd by suggesting that some of them help pass out "cokes" and sandwiches or whatever the menu calls for.

If you feel singing is in order why not begin, as everyone is finishing, with some college or folk songs and end up with one or two familiar hymns.

Now comes the most important part—the message. By now everyone is in a receptive mood for a ten or fifteen minute talk, a talk which should be sincere and conversational and should weave in the plan of salvation. Make sure your speaker can talk the language of youth, has been forewarned of the type of audience he has and speaks to them, not at them.

Once the social is over, the real work begins. Follow the occasion up. See your guests home, arrange to meet them again later. Invite them personally to your weekly youth meeting and offer to call for them if necessary.

Some of the youth in your community have never had a fair chance to face the claims of Christ. Why not throw a party and give them their chance? They deserve it. They need it—because they need Him!

END

It's an Idea!

Showmanship . . .

in announcing games at a party or picnic is of far more importance than most party leaders realize, according to Allan A. Macfarlan, in *New Games for 'Tween-Agers*, Association Press, New York. Many minor affairs are turned into long-remembered major events by enthusiastic advance announcements, as well as unusual ways of presenting a game, race or other function. A program planned in detail well in advance of the event is of course a must if the unusual is to be successful.

Play . . .

should occupy an important part in the lives of both children and grown-ups. The same author suggests occasions where children compete against the parents, such as mothers and daughters, fathers and sons, and other variations. Such games provide keen competition, much fun, and everyone has a good time.

This We Believe [Continued from page 25]

express itself in abandonment to base practices. In others, it will show up in pride, conceit and other very "respectable" sins. It is not incompatible with culture, polish, or even with a display of human virtues, but it renders us incapable of pleasing God. "They that are in the flesh cannot please God" (Rom. 8:8).

Man, as guilty and depraved, is alienated from God. A holy God cannot be complacent about human sin, cannot receive guilty and depraved sinners into fellowship with Himself. He must repudiate them as unfit for His presence, even the best of them, for "all our righteousnesses are as filthy rags" (Isa. 64:6) when viewed in the light of His holiness.

On the other hand, man the sinner does not want God — at any rate, he does not want Him too close, so as to interfere with his selfish plans or to touch the sins that he loves. He may offer God a semblance of outward respect so long as God stays up at the altar and does not come too close to the pew. At heart the sinner is the enemy of God (James 4:4).

Consequently, man is under condemnation. His sin condemns him. The law condemns him. The Sermon on the Mount condemns him. The perfect example of Christ condemns him. And "the wages of sin is death" (Rom. 6:23). "The soul that sinneth, it shall die" (Ezek. 18:4). "Condemned already" is the state of the sinner, with no better prospect than the execution of the sentence in that day when "the wicked shall be turned into hell" (Ps. 9:17).

† That is the state in which Christianity

finds men. The Christian Revelation declares that to be his state. But Christianity has an answer—rather, Christianity proclaims God's answer to this terrible plight.

For guilty man there is forgiveness and cleansing—forgiveness that covers all sin, and cleansing that fully removes the defilement of sin. This is bestowed freely, as an act of divine grace, altogether apart from reparations or merit on the part of the offender. None of the world's religions can match such an offer.

For depraved man there is regeneration, whereby he is made a new creature (II Cor. 5:17), possessed of a new nature to which sin is utterly repugnant. There follows a process of sanctification, whereby He is indwelt by the Holy Spirit of God, who introduces counteracting forces against the operation of sin (Rom. 8:2), enabling the regenerated man to "walk not after the flesh but after the Spirit" (Rom. 8:4). The renewed man is thus released from the power of indwelling sin, and lives in victory.

For alienated man there is reconciliation. Those who were once far off are brought near. The enmity in their hearts is changed to love, while God receives them, forgiven and renewed, into full fellowship with Himself as sons (I John 3:1). They are now invited to draw nigh to God with all boldness, assured of unquestioned acceptance in His presence. They come to God, crying, "Abba, Father" (Rom. 8:15).

For condemned man there is justification and life eternal. Instead of his sin finding him out (Num. 32:23), his sin cannot be found (Jer. 50:20). It is put

For Special Prayer

The editors are glad to share the following urgent requests for prayer which have recently come to their attention:

REVIVAL FIRES IN GREECE that they may continue to spread to other areas and that the Christian church may take advantage of the new opportunities which are theirs to bring the gospel to the unreached masses.

THE TWELVE MILLION JEWS scattered around the world that they may accept Christ as the true Messiah. The need is for more consecrated workers to minister to these people.

YOUTH FOR CHRIST CONGRESS to be held in Caracas, Venezuela, this month, beginning August 3, where delegates from all over the world will be meeting.

L.E.A.L. (Literatura Evangelica para America Latina), the evangelical literature organization represented by more than forty missions, national churches and organizations throughout Latin America. The purpose of L.E.A.L. is to plan, correlate, and set in motion a stepped-up evangelical literature program in Latin America. The executive secretary is Vergil Gerber.

CHRISTIAN STUDENTS as they prepare to return to the universities, colleges, seminaries and Bible institutes. Decisions made at school will affect the entire lives of these young people.

HONOLULU CHRISTIAN COLLEGE which has the support of the evangelical churches of the Hawaiian Islands. Robert Loveless, dean of the college, requests prayer that a permanent campus may be obtained and that adequate personnel may be provided to meet the growing needs of the college.

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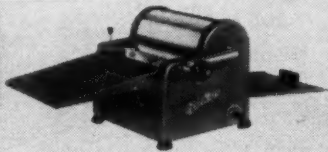
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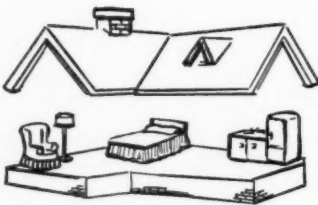
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away "as far as the east is from the west" (Ps. 103:12), and in its place is a bestowed righteousness which fully meets the requirements of the divine holiness. It is, indeed, the very righteousness of God (II Cor. 5:21), "in which all-perfect, heavenly dress" the redeemed soul is clothed. Consequently, in place of the sentence of death, he receives the gift of life eternal, a new quality of life which cannot be touched by death (Rom. 6:23).

♦ How can God do all this for the sinner? What means does He employ?

In the first place, it is all of grace (Eph. 2:5, 8)—free grace, sovereign grace. It was God's own decision to do this for man. He was under no necessity of justice to do it, but was moved to it by infinite love.

To accomplish this great salvation, God appointed a Mediator. In former days Job complained, "Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job 9:33). But this is exactly the provision which God made. No third party received the appointment. God the Son was ordained from the foundation of the world to this office (I Pet. 1:20), and in order to accomplish the task, in the fullness of time He became incarnate, bone of our bone and flesh of our flesh, "made of a woman,

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Or bring a rainbow's arch to view.
God's heaven is not bought with gold;
His loveliest things are never sold.

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made under the law, to redeem them that were under the law" (Gal. 4:4, 5). "Veiled in flesh the Godhead see," was Charles Wesley's apt way of expressing this great mystery of the incarnation.

The New Testament makes it clear that the climax of our Lord's earthly ministry was His death. He came to die. His death was the great accomplishment. The atonement, the basis of all the redemptive blessings which we have enumerated, was wrought by the death of Christ.

Theories of the atonement have been many, and no one of them is completely adequate. But it is clear that His death was an act of sin-bearing (I Pet. 2:24; II Cor. 5:21), a redemptive act (Rev. 5:9), an act of propitiation (Rom. 3:25). It is the ground of our pardon (Col. 1:14), our cleansing (I John 1:7), our justification (Rom. 5:9), our life (John 3:14, 15), our acceptance with God (Heb. 10:

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19-22), our reconciliation (Rom. 5:10). The blood of the Mediator was the infinite cost at which God purchased the salvation of the sinner.

Christianity insists that these blessings, so dearly bought, are not bestowed on any merit plan, but are available to faith. "He that believeth on the Son hath everlasting life" (John 3:36). "Being justified by faith, we have peace with God" (Rom. 5:1). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Grace, blood, faith. That is the divine method, and there is nothing comparable to it in all the universe.

So, Christianity is essentially a faith which saves. It is a gospel; it is "good news" of salvation. But, unlike the religions of the world, there is no self-saving in it. The salvation of Christianity is a work of God—a work of God's grace, a work of God's Son, and a work of God's Spirit. Thus, "no flesh may glory in his presence" (I Cor. 1:29).

One could covet sufficient space to enlarge also on that aspect of Christianity which deals with God's ultimate purpose concerning life and the universe. We must content ourselves with the statement that Christianity does present a goal. It is moving on to a great end. The same Jesus who died to accomplish the great redemption of which we have spoken sits today "on the right hand of the Majesty on high" (Heb. 1:3), "from henceforth expecting till his enemies be made his footstool" (Heb. 10:13). The final subduing of the powers of darkness is connected with His coming again. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father . . . that God may be all in all" (I Cor. 15:24, 28).

Christianity looks for a universe at rest, in full enjoyment of the undisputed reign of God. And the Mediator of this cosmic salvation is the same as the Mediator of our individual salvation—the Lord Jesus Christ.

This is Christianity. This we believe.

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Thinking Back...

with Jerry Beavan

THERE are probably no statistics available to prove this point, but certainly every evangelist would agree that each city or area to which he was called to minister was different from any other, and that each left in his memory some distinctive characteristic.

This was true of the Oklahoma City Crusade, in a never-to-be forgotten manner, for this was a crusade marked by highlights, each one seemingly more significant than the one preceding.

First there was the visit of Mrs. Irene Hicks from London, England. Mrs. Hicks is one of those who found Christ as her Saviour during the London Crusade of 1954. Even if there were no other shred of evidence that "the converts last," Mrs. Hicks' gleaming countenance and radiant testimony would be proof enough that God did a great work in London.

Here is a cultured career woman—jewelry buyer for one of the world's greatest stores—a person who travels the world, and who knows the many-sided nature of modern business and social life. The world would say "this woman has everything! She needs nothing an evangelist can offer." Yet here—as startling and challenging as the most critical could hope to find—is a new life, already undertaking tremendous soul-winning assignments for her Lord. Oklahoma City will not soon forget Irene Hicks.

Then there was the statement by Billy Graham which seemed at first a faux pas, but which developed into one of the most effective accomplishments for the gospel during the entire crusade. The chain of events began with a meeting on the state capitol steps arranged by Governor Gary. All state employees were released from work to attend. Calling attention to America's rich spiritual heritage, Billy Graham said, "Our fore-

fathers put 'In God we trust' on every coin; they put a Bible in every courtroom."

A few hours later the telephones began to ring. Here was an embarrassing situation—there were no Bibles in Oklahoma courtrooms!

"But how do people take an oath?" it was asked.

"They merely raise their right hands," was the answer.

Then Oklahoma state officials went into action. A special meeting was arranged at which Billy Graham presented a Bible to the leading justices of Oklahoma's judicial system. Immediately a Bible was placed in each courtroom throughout the state. Legislation was introduced making it a requirement that each person taking an oath in a court place his hand on a Bible.

Out of a simple statement came an impact for the gospel of state-wide proportions . . . thrilling witness to what God can do when men are willing.

Another highlight—one which reached across the nation through the "Hour of Decision" broadcast—was the meeting for American Indians in the Oklahoma City area. Aside from the extremely colorful nature of the meeting—hundreds of Indians attended, attired in traditional dress with beads, feather head-dress, and other regalia—there was something deeply moving about the service. These were the true Americans. This was their land long before it was "ours." Seemingly, Americans have done so many things to them and for them, socially, economically and culturally, yet in a spiritual sense they have been almost neglected. The emphasis upon the gospel which drove the early settlers to these shores doesn't seem to have played its part in dealings with the Indians in

the past. Perhaps this meeting was the most significant of the crusade.

The close of the crusade on July 1 did not mark the beginning of a summer vacation for the Billy Graham team! The present summer schedule finds the team moving from summer conference to summer conference—Winona Lake, Montreat, Ridgecrest, Junaluska, Schroon Lake, Ocean Grove: to name a few. Next month will bring another crusade—in Louisville, Ky.—and more unforgettable highlights in evangelism.

"A Generation Ago!"

Some time ago Dorothy Thompson, well-known author and radio speaker, in writing of the American home said: "The religious training, which was characteristic of the average American home a generation ago, performed one very mundane function: It set standards . . . One thing was characteristic of this training. It urged upon the young, from earliest childhood, the concept that life had meaning, that life was a gift of God, and that every one of God's creatures had the duty of perfecting himself in the image of some standard." Few will deny that such a concept makes for sturdiness of character and uprightness of life. But note that the home of which the writer speaks is that of "a generation ago"! Most of us as children had the advantage of such a start on the path of life. The question which we now must face is: What kind of a start are they securing who are now the children in our homes?

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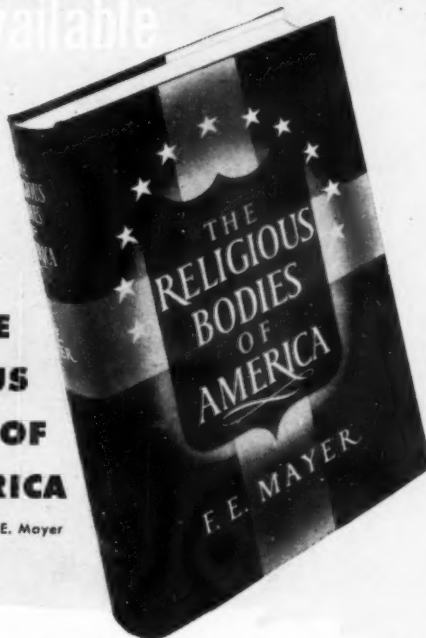
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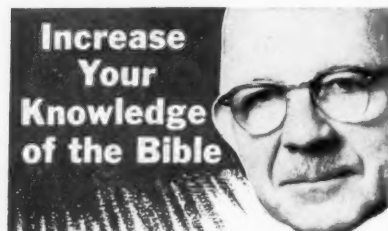
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When Little Jim Met the Big Sailor

By Richard Frazeur

THE time had finally come. Jim Littleleson stood on the wharf with his Uncle Pete, watching his uncle's ship, the *Sea Bird*, take on her cargo. Always Jim had dreamed of being a captain like his Uncle Pete. The books he loved best to read were about ships and the sea. Now, when the *Sea Bird* sailed, Jim would be aboard.

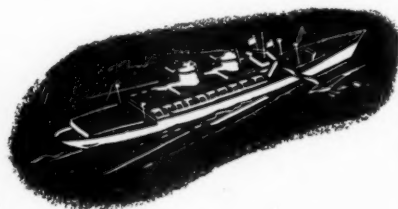
Raising his voice above the whining winches and shouts of the longshoremen as they worked, Jim cried, "WHEN WILL SHE BE LOADED, UNCLE PETE?"

"IN ABOUT TWO MORE HOURS, LITTLE JIM," his uncle shouted back. Jim bristled. "Why does he have to

call me by that horrible name?" he grumbled.

Back at school, the kids used to call him "Little Jimmy," and laughed because his name was "Littleleson." Jim had got into plenty of fights about it. That is, until Mr. Brenner at Sunday school told him fighting just egged the kids on. If Jim ignored the teasing, he had said, it would soon stop. It took a lot of patience, but the plan worked. Now if only Uncle Pete would just stop calling him "Little Jim," too.

"You have to be a brave man if you want to command a ship." He remembered Uncle Pete's words. Well, this trip would give Jim a chance to



Jim dreamed
about the time when he
could be the captain of a ship
like his Uncle Pete.

show Uncle Pete how brave he was. Then maybe he would stop calling him "Little Jim."

The ship was finally loaded and the men were hurrying around, shouting orders and pulling in the mooring and guide lines.

Bells clanged and the engine throbbed into life. They were off! Jim's eyes sparkled with excitement as he watched the wharf slip silently away.

Jim ate with the men of the crew that night. He listened as they talked all about where they were going and when they would return. The talk soon turned to the weather.

"The storm is getting heavier than we expected," said one sailor.

"The captain will know what to do when we get around Graveyard Reefs, though," said a booming bass voice from the other end of the table. Jim beamed with pride when the men talked about his Uncle Pete.

The storm got worse. Jim felt uneasy about the way the waves loomed up and washed over the ship. Uncle Pete once said the waves could wash a man overboard. Before long, Jim wished he were back home. He wished he didn't have to show how brave he was.

He just wouldn't think about it anymore. He started down to find the dunnage room. Someone would still be coiling the line there, he knew.

He found it easily, remembering he'd been there once before.

"I've lashed the chests down," called a sailor coming out of the door, almost bumping into Jim. "So I'll go topside, Tiny."

Jim saw the size of the man inside and gasped! The sailor was as big as a mountain—or almost.

"Don't you care if people call you -er-a-Tiny?" Jim blurted as he went into the room.

"Well, hello, Matey," boomed the bass voice Jim had heard at the table. "Naw, it doesn't bother me any if they want to call me that. It's just their way of letting me know they like me." He continued to coil a length of line.

Jim picked up a length of rope and the big man showed him how to coil it and keep his balance as the ship rolled. Jim told about the trouble he'd had with his own name. It was easy to talk with the big sailor. Before he knew it, Jim was telling him what Mr. Brenner had said, and the big man agreed with the Sunday school teacher. Jim was glad. He liked Tiny; he was different somehow.

Suddenly Jim saw a huge chest break loose from its lashing behind his new pal. Just then the ship gave a mighty roll and the chest skidded toward the two.

Jim yelled, "Look out!" and leaped toward the flying chest. Could he stop it?

Tiny whirled just in time to snatch Jim up with a huge hand. At the same time he gave the chest a kick with his powerful leg to veer it from its course.

"Jim!" a voice cried from the doorway, "are you all right?" It was his Uncle Pete.

"Yah," said Tiny, "he's a mighty brave lad. He tried to stop that chest from hitting me."

"Yes, I saw what he did from where I was standing," said the captain. "I think we ought to say a prayer of thanksgiving right now because no one was hurt."

The two men bowed their heads, and Tiny prayed. When he looked up and saw the amazed look on Jim's face he smiled. "Haw, you didn't know I was a Christian, lad?" he boomed. "Your uncle told me about the Saviour when I first came aboard. He told me how Jesus Christ could not only change my life here on earth, but give me eternal life besides."

Jim was still too surprised to speak, but he certainly was glad that his new pal was also a Christian.

"Well, Big Jim—"

"Big Jim?" That was Uncle Pete talking. Was he hearing right?

Uncle Pete smiled.

"What do you say, Big Jim," he said. "Shall we go to the galley for a night snack?" The new name rang in Jim's ears and he couldn't remember a time when he felt happier.



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place which they had made their own. One day Tiny showed Jim a puzzle. "You see, Jim, me lad," Tiny ex-

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plained, "under each sentence are the names of three men—all old friends of yours from the Bible."

Jim nodded.

"You just put a circle around the name which fits the sentence," continued the sailor. "Then we will look up the Bible verse and see if you're right."

Jim had to think a while about two, but when he had finished, all ten were correct. Can you do as well? Be sure to check your answers with the verses.

1. This man built a ship in a very dry country, with no water in sight to float it. Genesis 6:13, 14, 22
Philip Saul Noah

2. This man was an apostle. He was shipwrecked three times. II Corinthians 10:1; 11:25
Paul Timothy Mark

3. This man was in a ship but he got out and walked upon the water. Matthew 14:25-31
Peter John Andrew

4. This man tried to run away. But God caused a big storm, and the men in the crew threw him overboard. Jonah 1:15
Jonathan Paul Jonah

5. This man was the richest and wisest man in the world; he even owned a navy. I Kings 9:26
Jacob Isaiah Solomon

6. This man was aboard a ship with his friends. Suddenly there arose a great storm, and he and his friends were afraid. The Lord Jesus, however, calmed the storm. Mark 4:34-40
Luke the physician
John the Baptist
John the disciple

7. This man was in partnership with his brother and father on a fishing ship. Matthew 4:21
Joseph James Jude

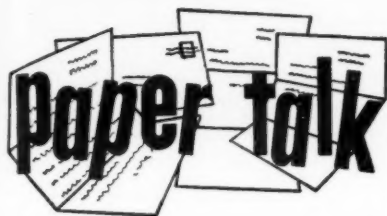
8. This man was in a ship during a rain storm which lasted forty days. Genesis 7:1-4
Jonah Noah Paul

9. This man was casting his fishing net into the sea with his brother when Jesus said, "Follow me." Matthew 4:18-19
Andrew Titus John

10. This man led many people across a sea without using ships. Exodus 14:21
Joshua Moses Elijah

Andy and his pal are looking for fish they can catch. Andy loves Jesus. If he is like his namesake in John 1:40-42, he will first tell _____ about Jesus.





Lee: I wonder how many of our MOODY MONTHLY JR. friends are in camp right now?

Lynn: I suppose lots of them. Why?

Lee: Well, I'd like to hear all about the good time they are having in camp.

Lynn: Do you suppose any of them will write to us about it?

Lee: I hope so. Lynn, do you know what I'd like to do? I'd be willing to give my *Judy's Birthday Wish* book to someone who wrote us the best story about something special that happened while they were in camp.

Lynn: Okay! And I'll give one of my favorite books, *The Red Bicycle*. You give your book for the best girl's story and I'll give mine for the best boy's story. How long do you think the story should be? About 100 words?

Lee: That's too short. Let's say not more than 200 words. Then we can print the two best ones in MOODY MONTHLY JR. How would you like to read a couple of camp stories in the middle of winter?

Lynn: I think that would be nice reading for, say, about January?

Lee: Okay, January. I hope they send some unusual camp pictures, too.

Lynn: And, of course, just as we always do when we receive letters from our MOODY MONTHLY JR. friends, we will send a letter and our picture to every boy or girl who writes to

Lee and Lynn

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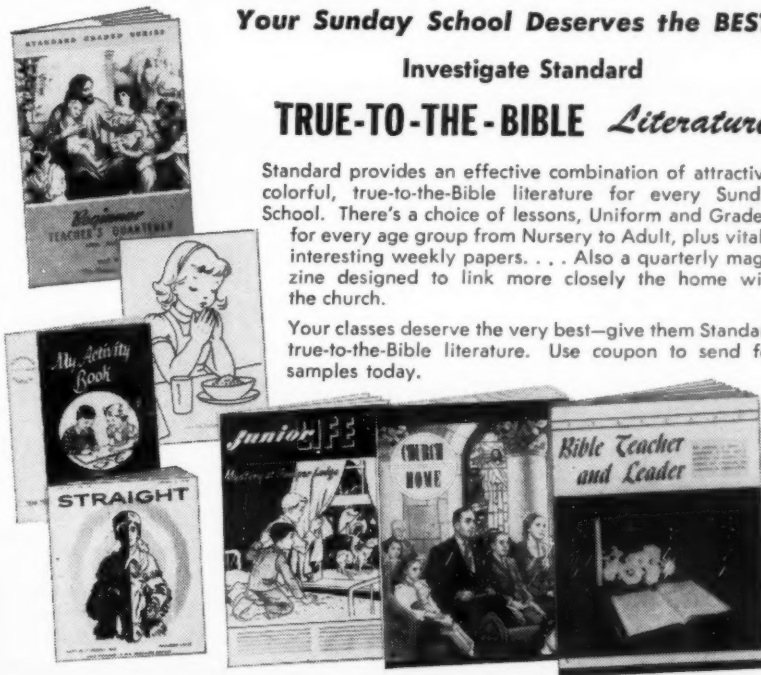
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August 19 The Grounds of Christian Assurance

I John 3:19—4:6

MEMORY SELECTION: For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.—I John 5:4.

The assurance of the believer is not only a precious doctrine, it is also the soul's strong defense against unbelief and false doctrine. The epistles of John were written to instruct the early church about error and to encourage them to hold fast to the truth. The Holy Spirit who is the Spirit of Truth inspired the apostle to write for their edification and for ours.

Strange though it may seem after all these years, error and heresy are still being preached in our churches and taught in our seminaries. One would think that by this time men would have come to an appreciation of the truth but it is a fact that error still attracts unstable Christians.

Hence, we must build up believers in their most holy faith. Our lesson gives us real help as it presents the grounds of assurance as being

I. Inward Confidence (3:19-21)

There is a place of rest and assurance for our hearts and minds in Christ Jesus, and we shall never be strong and useful Christians until we arrive at that confidence of soul when we really trust God.

Let us be sure that we are really saved by faith in Christ, so that we do not cultivate a false assurance. If we have truly been born again let us recognize that it is what God says about our salvation that counts, not what we may happen to feel on a dark day nor in discouraging circumstances. "God is greater than our heart."

The better way is to so live that (v. 21) "our heart condemns us not"—by walking in the light with our Saviour and enjoying daily "confidence toward God." Thank God—there is such a thing as Christian victory.

II. Answered Prayer (3:22-24)

Note that this assurance is not for one who may act or talk religiously; it is for those who believe on the name of Jesus Christ, who keep His commandments, who have the desire to please Him, and who love one another.

We fear that there are a great many people who are actually trying to "forge God's signature" to some promise of the Bible when they do not have a real faith in Christ to justify their claim.

If we find our prayers unanswered let us consider whether we qualify as petitioners on the basis of verses 22, 23.

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Then we may count on the Holy Spirit to pray in and through us for the accomplishment of God's purpose in our lives and in the world. That thought leads us right into our next point, that one essential of assurance is the

III. Witness of the Holy Spirit (4:1-3)

The Holy Spirit gives witness to our salvation (Rom. 8:16), and He abides in the believer (I Cor. 6:19) for daily guidance regarding the truth.

The essential doctrine which was being denied in John's time, and is still being denied, concerned the coming of Jesus Christ in the flesh. It is obvious that if He had not come there would be no salvation for any of us. Hence the anti-Christian spirit denies that fact.

Mark those who so teach and put them down as non-Christian no matter how high their position or how smooth their speech. Be equally clear in recognizing the witness of the Holy Spirit to Christ and to our redemption in Him.

Now we have a good foundation for real assurance, but our lesson gives us one more point; namely, that assurance is dependent on

IV. Understanding the Truth (4:4-6)

It is not enough to reject or to fight error; there must be positive apprehension of truth. At this point some eager folk fail. We—that is, born again believers—"are of God" and not of the world; hence we are said "to know the spirit of truth and the spirit of error."

We need not be led astray by false teaching, and we can be fully informed and blessed by the truth. Herein we do find real assurance in Christ.

August 26

Strength Through Trials

James 1:2-18

MEMORY SELECTION: Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—James 1:12

The Epistle of James has been greatly misunderstood, some supposing that it teaches salvation by works. Quite the opposite is true, for it rightly emphasizes salvation by faith while also rightly insisting that a saving faith is a faith that works.

One of the first matters dealt with in the book is the testing of faith, and our lesson today shows that it is through such trial and testing that our spiritual life is strengthened. It is important, however, that we understand what is going on in our trials, so that we may receive the greatest benefit from them.

Our lesson is brief but it suggests six ways to make our testings count for God's glory.

I. Rejoice in God's Testing (vv. 2-4)

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familiar with the constant testing which is done to assure us that a machine is properly made and ready to serve under stress and strain.

Our faith is our most precious bit of equipment (if we may so express it), and it should be tested to prove its capacity and to build up its strength. We recognize that our physical muscles grow through hard work and exercise. The same is true of our spiritual "muscles."

By these testings we learn patience—and how much that virtue is needed! Do not define patience as a hopeless submission to circumstances; it means a strong assurance which enables one to steadily meet life's trials. Patience perfects or completes the picture of the stalwart believer.

In all this one needs more than human wisdom, so we must

II. Seek God's Wisdom (v. 5)

It has been said that knowledge may be just an accumulation of facts, whereas wisdom enables us to properly use knowledge. The wisdom of God is what we need, and we may have it by just asking for it.

How wonderful God is, to give wisdom to all who want it! He is liberal in His giving, and—notice—He does not give a scolding along with it (v. 12) as men so often do with their advice. Here is a great offer; let us accept it, for we know we can

III. Trust God's Faithfulness (vv. 6-8)

To doubt God's willingness or ability, or to vacillate between belief and unbelief is to shut the door to answered prayer. God is faithful and will keep His promises. They are "yea and amen in Christ Jesus" (II Cor. 1:20).

Be uncertain about untrustworthy men, but never make the mistake of failing to trust our faithful heavenly Father. As you trust Him you will learn not to put too much confidence in your own abilities, for you will

IV. Recognize That Life is Transitory (vv. 9-11)

The poor man is in danger of magnifying the difficulties of his poverty when he should magnify the grace of God in his life. The rich man is in danger of loving money and trusting it and that is the "root of all evil" (I Tim. 6:10).

Let all men, rich and poor, realize that life is a delicate and passing thing, except for the power and grace of God. It is God's gift to us to be used for His glory.

Another matter now comes before us; it is important in order to avoid confusion that we

V. Differentiate Between Testing and Temptation (vv. 12-15)

God never tempts any man, although He may permit him to be tempted. God tests us not in order to make us fall, but to prove that we can stand. Consider the story of Job as a classic example.

On the other hand Satan is not interested in that kind of testing; He tempts us to prove that God is not able to keep us. Let us not be ignorant of his crafty devices.

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the desire to gratify our own lusts or pleasures. One fears that we sometimes blame Satan for our failures when we ought to look in the mirror and see the real culprit. Surely Satan is there to encourage our fall, but let us be honest and recognize our own failures, then seek forgiveness and victory. For that we can and should daily

VI. Count On God's Grace (vv. 16-18)

Men are so changeable; God never changes. He has only good gifts for His people and He has begotten us in the new birth so that He may pour out these gifts upon us. Again we say, let us trust God at all times and especially let that be true in the hour of trial!

Moody Monthly

September 2

The Royal Law of Love

James 2:1-13

MEMORY SELECTION: *My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.*—James 2:1

One of the ways in which faith demonstrates itself in this world is the attitude we have toward others. One thing the Spirit of God will not tolerate is respect of persons, or what we call discrimination against another, because of race, social position, education, wealth, or church connections.

So prone is man to so discriminate against others whom he regards as inferior to himself that he carries this sinful respect over into God's house of worship, where he regards some of his Christian brethren as inferior in their doctrines and practice of the Christian life.

We are not talking here of that intelligent weighing of information and the desire to convey to others the truth as it is in Christ. But certainly God does condemn the attitude of pride and prejudice which so often prevails.

This question of discrimination has become a very touchy subject, but let us be candid and honest in facing it wherever it touches our lives and seek the wisdom and grace of God in it.

It is made very clear in our lesson that

I. Discrimination Is Evil (vv. 1-4)

Illustrating the point by referring to the manner in which there was (and is) a great fawning over the rich and mighty in the house of worship to the neglect of the poor, James declares flatly that any one who does that hateful thing has made himself a judge of others—and what is more, a judge with evil thoughts.

It is then no matter of small consequence when one thus deals with a fellow man, for by so doing one has actually entered the ranks of those who do evil. Read the Scripture and think that over.

What is more, we need to face ourselves with the fact that

II. Discrimination Is Foolish (vv. 5-7)

God's interest in men is not determined by their wealth. So, one who is poor may find his poverty a bit inconvenient, but it will not hinder him from being rich in faith. God frequently has his best people hidden away among the poor and simple folk of this world.

Conversely, to be rich may constitute a real danger and temptation to a man. All too often it makes him hard and oppressive. To look at the outward appearance is always a mistake. (See I Sam. 16:7 for an excellent illustration.)

So, respect of persons is far from a distinction to a man; it actually marks him as being unwise—yes, foolish. James goes even further as he declares that

III. Discrimination Is Sinful (vv. 8-11)

The "royal law"—that is, the law which comes right from the kingly throne of God—declares that we are to love our neighbor as ourselves. This appears in many places throughout Scrip-



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ture, and has its highest manifestation in our Lord's giving Himself to die for all mankind.

He died for sinners. He came to seek and to save the lost. He was concerned, and is concerned, about the unlovely. How, then, could it be anything but a sin to discriminate against others? Since love is the fulfillment of the law, to act contrary to love is paramount to breaking the whole law.

This is a serious matter, so we are not surprised to find that God will see to it that

IV. Discrimination Is Judged (vv. 12, 13)

All sin will be judged by God, unless it has already come under the judgment of Calvary and has been covered by the blood of Christ. We who wish to know the love and mercy of God in forgiveness must so live in our relationship to others that we may commend ourselves to His mercy.

In illustrating the judgment to come, note that the sins of adultery and murder are mentioned. It is as though the Holy Spirit speaking through James wishes to shock us out of the tendency to minimize the sin of "respect of persons" by joining it with these other sins which we abhor.

We do undoubtedly make this error in our attitude toward many sins, excusing our own "pet" failings when God actually regards them as sinful and abhorrent in His sight. Let us look at these things through the clear and faithful revelation of God's viewpoint as seen in Scripture, and, if need be, repent and seek His grace for right and righteous living.

September 9
The Source of Human Conflict

James 3:4-5; 4:1-12

MEMORY SELECTION: *Ye have not yet resisted unto blood, striving against sin.*—Hebrews 12:4

Our lesson for today should be of unusual importance to us and of great value. We live in a world where the nations are at one another's throats, where countless homes are broken by strife, where churches and organizations are split and splintered by dissension. If we can learn the cause and cure for this worldwide sickness of society it should be most profitable.

The answer to our need is in our lesson text. Would that mankind would read and follow these clear teachings! If others will not, why should not you and I say, "I'll do it," and be at least one to help set this world right?

Our lesson asks two questions. The first is

1. What Causes Human Conflict? (3: 4, 5, 4:1-6)

Brace yourself, for the book of James talks very plainly to us about things that are painfully personal and pertinent. We shall find ourselves pleading "guilty" here if we face these things with an open mind and heart. What makes conflict?

1. *A Busy Tongue.* Go back and read James 1, then read the whole third

chapter, and you will have a picture of this unruly member of our bodies which will shock you. How true it is that one of the major causes of strife between nations and between individuals is just plain talk. Rabble rousers inflame whole nations and other fast talkers break up homes and personal friendships. What prompts such talk?

2. *Selfishness.* Why do nations fight? Because they want for their own what some other nation possesses. Why do we have church fights? Because someone wants his or her own way. Why do husbands and wives fight? For the same reason, the selfish desire to dominate.

3. *Worldliness.* That means more than just gambling, drinking, worldly amusements, etc. It does mean that, but it also includes covetousness (the love of money), pride and a love of anything which puts this world system before God. Take note that worldliness is making great advances even in our most "spiritual" churches and seldom is a word said against it.

4. *Pride.* God just cannot stand proud people. He is against all those who in a haughty spirit regard themselves superior to their fellow men. Pride makes trouble wherever it emerges.

Well, now that we see the situation and presumably want to do something about it (do you?) we look for the answer to our second question.

II. What Will Bring Peace? (4:7-12)

Again we say, get ready to face plain facts, for it will take some real grace to walk the road of repentance and renewal. We can solve this heart-breaking problem by

1. *Resisting the Devil.* Remember: he is real, he is personal, he is powerful; but God has assured us that if we resist him in God's name he will flee from us. Don't try to get rid of Satan by ignoring him, or joking about him, nor try to do anything in your own strength for you will go down to ignominious defeat. Again, you can solve the peace problem by

2. *Seeking Cleansing.* Confession, contrition (that may mean tears), purification of heart, and the cleansing of our hands (which speaks of practical daily living)—these things will bring peace to our hearts and into our relationship to others.

Have you come with us thus far? Then take another step, that of

3. *Humility.* Humble yourself. Oh, that does take grace! But where we do bend our stiff backs God meets us with His blessing. That will help us with the next step in our "cure"; namely,

4. *Kind Talk.* God doesn't want us to keep silent but to have a disciplined tongue which speaks for His glory. No evil talk, no judging of a brother—just kind, Christian talk. Try it!

Finally we attain peace by

5. *Giving God His Place.* He is able to save or to destroy. He is a righteous and fair judge, and a merciful heavenly Father. When nations and churches and families are ready to give Him His rightful place, peace—with all its possibilities for good and effective living—will be given to us.

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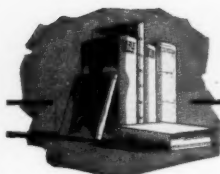
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COUNT ZINZENDORF, by John R. Weinlick
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Reviewed by Earle E. Cairns



Count Zinzendorf

READING this biography of one of the great figures of church history was an enjoyable experience. The book is authoritative, informative and inspirational, and Fred Bees' fine illustrations make an important contribution. This reviewer, however, would have been helped by a map showing the principal locations mentioned and at least a selected annotated bibliography.

After a helpful survey of Pietism, the author turns to the precocious spiritual development of the noble-born Zinzendorf and his education at the Pietist University of Halle and the University of Wittenberg. This in turn provides the background for a discussion of his work as a Lutheran pastor and a Moravian bishop.

Both the Moravian interest in missions—an interest which existed long before Protestants generally caught the missionary vision—and Zinzendorf's ecumenical spirit are brought out. The latter is revealed in Zinzendorf's attempts to bring together the Lutheran factions represented by the devotional outlook of the men of Halle and the stiffly orthodox view of the men of Wittenberg, in his efforts to unite the churches of colonial Pennsylvania and in his attempts to provide a combined hymnal and prayer book for Protestants and Roman Catholics.

Though the author is plainly interested in presenting Zinzendorf's purity of life and his contributions, he does not ignore the weaknesses of the man and his movement. He speaks objectively of the great Christian leader's morbid preoccupation with the physical aspects of Christ's death, his temporary era of childishness instead of childlike faith and his neglect of his wife through preoccupation with his service to Christ.

Because of the Moravian influence upon Wesley's life, it is appropriate that this biography should have been published by a Methodist publishing house. Both Wesley and Zinzendorf unsuccessfully sought to keep their followers within the state church as a "church within a church" in order to vitalize the established body.

MODERN RIVALS TO CHRISTIAN
FAITH, by Cornelius Loew. Westminster Press, Philadelphia, Pa. 96 pages. \$1.00.

The associate professor of Religion at Lake Forest College (Ill.) has written the first of a series of books to be known as Layman's Theological Library, edited by Robert McAfee Brown of Union Theological Seminary, New York.

The subject of this volume is not the religions which vie with historical Christianity for recognition, but rather those movements in contemporary life which seek man's allegiance in place of, or merely in addition to, Christianity. Dr. Loew points out that something akin to religious devotion may be associated with movements like Communism, which disavow any real religious intent. Science, democracy, and nationalism are presented as factors in current thinking which frequently usurp the place of priority which Christianity demands of its adherents.

Observing that the Reformation was a movement which emphasized "justification by faith," Dr. Loew warns against the non-Christian nature of the "peace of mind" cult. The idea that God is merely a "pal" at our side, and that we can get anything we want from God if we simply use the right "methods" is properly termed a resort to magic rather than an expression of Biblical Christianity.

While in no sense a fundamentalist book, the thoughtful reader will find much in this discussion which will stimulate his thinking and help him to place the various facets of modern life in their rightful place

—one of subordination to the pre-eminent Christ. C.F.P.

DEVOTIONAL STUDIES OF OLD TESTAMENT TYPES, by Fred Hartley Wight. Moody Press, Chicago. 255 pages, \$3.50.

The riches of the spiritual content of the Old Testament are clearly and concisely brought out in these scriptural studies of its "types," making the Old Testament a much more meaningful, interesting, vital book. This is particularly true of portions of Exodus and the book of Leviticus, so highly typical of the Lord Jesus Christ in the glory of His Person and work as seen in the tabernacle and the sacrifices. These portions, so uninteresting and dull to the unenlightened reader, are thus found to be of great "practical application for the Christian today." While the studies are not exhaustive but rather suggestive, the types and applications presented cover practically all phases of a believer's life, touching also upon the life of the Church and of Israel.

Abundant Scripture is given to suggest every view and it is an advantage and satisfaction to the reader to find such Scriptures quoted in full where they are given. The reading and study of this work should bring spiritual blessing and strengthening of faith. It will be of particular value to teachers. N.J.S.

POLITICS FOR CHRISTIANS, by William Muehl. Association Press, New York. 186 pages, \$3.00.

A keen and pointed plea for the application of Christianity to the field of political organization and action. It is written by

Moody Monthly

a lawyer and politician who is also a professor at Yale University Divinity School. From personal experience he gives the reader an excellent and realistic picture of practical politics and shows how the average Christian can share in party politics. His religious viewpoint is that of the liberal group and his realism in the political field colors his advice regarding co-operation with politicians. At the same time he is fair and objective in approaching his subject and his book thus becomes very much worthwhile even for those who will disagree with his conclusions.

Doubtless conservative Christianity has been too distant from and ineffective in politics—a fact which is to be regretted and which should be corrected in a proper way. H.L.L.

ALTAR FIRES, by Franklin Groomes. The House of Poetry, Early, Iowa. 64 pages. \$2.00.

One hundred three poems, some very short—only four lines—and none long. They reflect a layman's look at life.

While evangelical readers may not find as much about certain essential themes in these verses as they would like, the book contains good poetry and is good reading. H.D.L.

CHINAMAN'S CHANCE, by Harry Liu and Ellen Drummond. Moody Press, Chicago. 143 pages, \$2.50.

If one has been tempted to doubt the faithfulness of God, he should read this thrilling story of the many and varied experiences of Harry Liu, the Chinaman who dared to live by faith. Born of Buddhist and Confucianist parents, he failed to find peace of heart until he found the Saviour. The account tells of his years of training at Moody Bible Institute and his return to China where he found an unexpected type of service awaiting him. His fruitful ministry with the Pocket Testament League has included work in China and a number of other countries as well. The testimony of this radiant Christian will refresh the soul and strengthen the faith. G.E.T.

THE BRIDGES OF GOD, by Donald Anderson McGavran. Friendship Press, New York. 158 pages. \$2.50.

The book is sub-titled "A Study in the Strategy of Missions." In the foreword by Kenneth G. Grubb it is stated that the thesis follows the principles of the World Dominion Press, especially the Philosophy of such writers as Roland Allen and Alexander McLeish. The book has been written to answer a problem, stated by Grubb: "They [countries of Asia] resent anything they consider to be of foreign origin in the world of ideas and religion; and they dislike, in particular, preaching for conversion to Christ."

Dr. McGavran writes twelve chapters "in the hope that [the book] will shed light on the process of how peoples become Christian, and help direct the attention of those who love the Lord to the highways of the Spirit along which His redemptive Church can advance." The captions on those chapters are clever and the subdivisions thought-provoking. The main thesis seems to be that conversion of peoples or complete groups is God's pattern for today. The sixth chapter deals at length with this idea and follows the writer's farewell to an era now closed (as he would profess to believe) when the conversion of individuals was sought by missionaries.

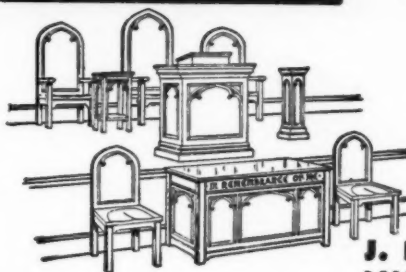
There is much that is merely wishful thinking in this book. Allusions to the Bible are sometimes fantastic as well as erroneous. In certain respects there is a misuse of Roland Allen's outlook on missionary methods. The emphasis on "People Movements" is definitely dangerous and contrary to scriptural soteriology. Although much of what we find here is of interest to mature thinkers on missions, we can not commend this book. A.M.D.

Price Correction

In the July issue, the price of *How Sleep the Brave*, by James H. Hunter, Zondervan Publishing House, Grand Rapids, was incorrectly quoted. Price of this 256-page book should have been \$3.00.

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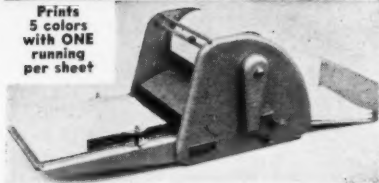
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THE BAPTIST DEACON, by Robert E. Naylor. Broadman Press, Nashville. 138 pages, \$1.75.

"This is the first complete book about Baptist deacons in decades. Every deacon, every pastor, every church library, and every member of the nominating committee that recommends men to serve as deacons will find it valuable." So say the publishers in their description of the book, and they are right!

The author writes out of a rich experience. The son of a Baptist deacon, he "had deacons for breakfast, dinner, and supper for as far back as I can remember." For twenty-five years he has been a successful minister. Out of this broad background, he writes in detail on the need for deacons, their qualifications and selection, how many there should be and how long they should serve, their beliefs, their home life, and their rewards.

This is a most practical and challenging book. It ought to challenge men to be better and more spiritual Christians and deacons wherever it is read. It is a heart-warming, encouraging, and enlightening book. W.F.

BOOK BRIEFS

COINS OF BIBLE DAYS, by Florence Aiken Banks. The MacMillan Co., New York. 178 pages, \$4.50. This unique volume from an ardent numismatist deals not only with coins actually mentioned in the Bible but also with various other pieces of money of both Old and New Testament periods, which were probably used by Bible characters. There are excellent actual-size photographs of the different coins mentioned.

The writer displays a superior knowledge of Bible history, which she recapitulates in a very interesting manner. The Scripture is generally accepted at its face value, but a few statements are made which we cannot approve: the name of Darius in Daniel 5:30 is said to be "probably only a slip of the pen" (p. 20); it is suggested that possibly the coin may not have been found in the mouth of the fish as Jesus said in Matthew 17:24 (p. 94). We do not believe that Jesus "condemned private wealth" (p. 89) nor that at Caesarea Philippi He made "His decision to go to Jerusalem to almost certain death" (p. 94). The positive statement (p. 109) that Peter "served for some years as bishop of Antioch's Christian Church" is based on tradition which seems to us doubtful indeed.

BY FAITH ALONE. THE LIFE OF MARTIN LUTHER, by W. J. Kooiman. Philosophical Library, New York. 218 pages, \$6.00. The learned author, professor of church history in the University of Amsterdam, has condensed in simple form a vast amount of material regarding the life of Luther. His book is warmly recommended to those interested in Luther studies. The translation was made by Bertram Lee Woolf.

RUTH THE GLEANER, by Carl Albert Gieseler. Concordia Publishing House, St. Louis, Mo. 66 pages (paper), 75¢. A very helpful commentary on the book of Ruth. Especially valuable for the applications made to the present day.

INTRODUCING HINDUISM, by Malcolm Pitt. Friendship Press, New York. 60 pages (paper), 60¢. This brief, dispassionate study of Hinduism in its modern day setting is second in a series of "Popular Introductions to Living Religions." It is evidently written primarily to enable Christians to understand modern religious conditions in India as they relate to the spread of the gospel in that great land. Although the author (Head of Department of Indian Studies, Hartford Theological Foundation) endeavors in his last chapter, "The Christian Church in its Hindu Setting," to maintain his objective attitude, a leaning toward liberalism is discernible. As a whole the booklet is interesting, thought-provoking, and attractively printed and illustrated.

COME, LET US ADORE HIM, by Virginia Ely. Fleming H. Revell Co., Westwood, N.J. 159 pages, \$2.00. Here are fifty-two "worship services" that are fresh and different. Scripture readings are emphasized. There are good suggestions for suitable prayers. Brief meditations, poems, hymns, special musical

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selections are also included. A topical index increases the value of the book.

ENJOY YOUR BIBLE, by G. R. Harding Wood. Henry E. Walter Ltd., London. 85 pages (paper), 3s. A helpful and scriptural booklet designed to inculcate a love for the Bible and to give in some detail the method of studying it by books, chapters, verses, and words. Practical and simply written.

ACCENT ON THE ASCENSION, by Carl Brumback. The Gospel Publishing House, Springfield, Mo. 151 pages. This volume deals with a subject few have ventured to discuss. Fourteen chapters set forth the facts concerning the ascension of our Lord and the meaning of this great event to the child of God. Much value will be derived from the perusal of these pages.

WHEN I DIE, by Otto Gruber. Vantage Press, New York. 68 pages, \$2.00. An aged man and his son exchange letters discussing the prospective death of the father and the arrangements he is making. Such subjects as mortuary, last will and testament, funeral service, etc., are discussed in a sensitive and sensible manner. A Christian refrain runs throughout the book but we could wish that the great promises of the Bible and the assurance of the apostle Paul had a more prominent place.

THE CHRISTIAN CHARACTER, by Stephen Neill. Association Press, New York. 92 pages, \$1.25. This book is to be welcomed as showing the need of following Christ in the demonstration of the reality of being a Christian. Its weakness however lies in the fact that it fails to show that only those born of God can really begin to follow Christ.

THE EVANGELISTIC CAMPAIGN, by George Sweeting. Moody Press, Chicago. 47 pages (paper), 75c. Here are many helpful suggestions on planning and conducting an evangelistic campaign. The four chapters cover: "How to Plan an Evangelistic Campaign," "The Invitation and the Inquiry Room," "The Personal Worker or Counselor," and "Conserving the Results."

REDEMPTION ACCOMPLISHED AND APPLIED, by John Murray. Wm. B. Eerdmans Publishing Co., Grand Rapids. 236 pages, \$3.00. This book is an excellent contribution to this vital subject, which is frequently misunderstood in our day. The author is professor of Systematic Theology, Westminster Theological Seminary, Philadelphia.

100 UNIQUE SERMON OUTLINES FROM THE PSALMS, by Ward B. Chandler. Chandler Publications, Dallas, Tex. 108 pages (paper), \$2.00. These outlines, one to a page, are arranged in proper homiletical form. For each, there is a brief introduction and conclusion, and a fairly detailed outline. The book closes with ten outlines for sermons on particular occasions. Interesting and instructive.

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SOUL WINNING IS EASY . . . JESUS DOES IT ALL, by C. S. Lovett. Christian Supply, Box 157, Baldwin Park, Calif. 67 pages, \$1.00. The practical suggestions of this small book should make the Christian worker more effective in the supremely important task of soul-winning. Among other helpful points, the author emphasizes the necessity of properly closing an interview, a matter in which many personal workers are weak.

MANY THINGS IN PARABLES, by Ronald S. Wallace. Harper & Brothers, New York. 218 pages, \$3.00. A collection of stimulating expository messages on the outstanding parables of Christ. There is a definite display of warm evangelical fervor, with ample humor and true scholarship.

THE QUESTION OF WORLDLINESS, by Frederick F. Wood. Marshall, Morgan & Scott, London. 70 pages, 3s.6d. Out of a wealth of experience with young people, the director of the National Young Life Campaign, London, gives a readable and penetrating analysis of the problem of worldliness and its scriptural answer. Highly recommended as a practical tool to use in counseling Christian young people who desire to know the will of God in these matters.

WITHIN TWO WORLDS, by David Monroe Cory. Friendship Press, New York. 179 pages; cloth, \$2.00; paper, \$1.25. Because of keen interest in the subject the author, a Presbyterian pastor in Brooklyn, has made a careful study of the American Indians. After reviewing the background of these "earliest Americans," he discusses their life and problems from an economic, hygienic, educational, and spiritual standpoint. The study should be profitable for individual readers as well as for mission groups.

ADULTS LEARN AND LIKE IT, by Irene S. Caldwell. Warner Press, Anderson, Ind. 112 pages, 75c. The author deals with the church's responsibility in providing the learning experience for the adults and also adequate leadership in this area. He shows ways in which adults can learn and enjoy themselves in the process. Practical, down-to-earth suggestions are made for enrolling adults in the learning experience.

TOGETHER WE PRAISE HIM, by Florence C. Brillhart. Fleming H. Revell Co., Westwood, N.J. 144 pages, \$2.00. Each of the devotional themes in this book of worship services for women's groups has been carefully prepared. The author wisely counsels the leader of group worship to remember that she must herself be in a spirit of wor-

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Isaiah 9:6

- I. Our Lord is Wonderful in His Nature
 - A. He is divine
 - B. He is incarnate
- II. Our Lord is Wonderful in His Character
 - A. He is perfect in holiness of character
 - B. He is perfect in His character of love
- III. Our Lord is Wonderful in His Work
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ship in order to lead others in devotions. Her otherwise fine material is occasionally marred by what seems to us unwise choices of illustrative material.

YOUNG PEOPLE IN THE SUNDAY SCHOOL, by A. V. Washburn. Convention Press, Nashville, Tenn. 151 pages, 75c. Southern Baptists have been successful in building large Sunday schools. In this book the importance of young people is emphasized, while plans and principles are presented in connection with reaching and teaching them successfully.

GOD PLANS FOR HAPPY FAMILIES, by Elizabeth B. Jones. The Warner Press, Anderson, Ind. 50 pages, \$1.50. A refreshing book for the family devotional life. The book consists of actual photographs of various phases of family life, with a poem setting forth the meaning of the picture. Almost every subject of the family circle is dealt with. Subtitle of the book: "Devotional Thoughts for Children."

THE 7 TEEN YEARS, by Alberta Z. Brown. Bethany Press, St. Louis. 95 pages, \$1.50. Writing for rather than about teenagers, the author covers a variety of subjects that are of concern to the average young person. Family relationships, sex, friendships, education, gambling, and other pertinent questions are discussed in a friendly way that will appeal to young people. However, advice for living for any age group, and especially for young people, must have a strong spiritual emphasis to be of lasting value. In this the book is regrettably weak.

UNDERSTANDING THE PUPIL, PART I—THE PRE-SCHOOL CHILD, by Marjorie Elaine Soderholm. Baker Book House, Grand Rapids. 65 pages (paper), \$1.00. This is the first of three manuals designed to aid the teacher in understanding the pupil. The present book speaks of the relationship of the cradle roll to the Sunday school, and discusses the characteristics of the nursery and beginner child in his physical, mental,

Continuing Next Month

THE CHURCH— THE TEMPLE OF GOD

This Bible study of the Epistle to the Ephesians by Dr. Charles Ferguson Ball will be resumed next month with publication of the third article. The final study in the series will appear in October.

social, emotional, and spiritual development. There are two excellent summary charts.

BIG PEANUTS IN TROUBLE, by Lucinda A. Newton. Moody Press, Chicago. 63 pages (paper), 50c. Ten stories depicting the adventures of "Big Peanuts." These practical stories for children deal with various everyday experiences, and at the same time set forth the message of salvation clearly.

MICKEY TURNER AND THE PHANTOM DOG, by Bernard Palmer. Moody Press, Chicago. 31 pages (paper), 25c. This interesting story makes clear the way of salvation and gives a good example of daily Christian living, all in terms that a child can understand.

HENRY'S RED SEA, by Barbara Smucker. Herald Press, Scottsdale, Pa. 108 pages, \$1.65. Grown-ups as well as older children will find this book intensely interesting. The author describes the hardship and suffering experienced by the Christians of Russian-controlled East Germany, who sought refuge in Canada and Paraguay. Readers will be grateful to God for a land like ours, after finishing this story of miraculous deliverance from the hands of the oppressor.

[Continued on page 71]



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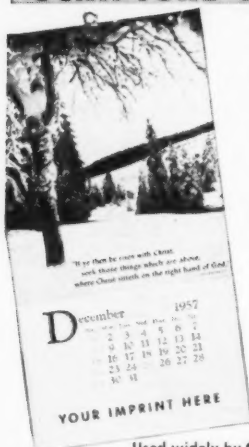
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Evangelism Engagements

for AUGUST

William Boyle, Editor

The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.

EAST

Maryland

MILLERS: Aug. 21-26, River Valley Ranch Bible Conference, John O. Bisset, director. *Place*

NORTHEAST: Aug. 20-26, Sandy Cove Morning Cheer Conference. *Appelman*

Massachusetts

BUZZARDS BAY: Aug. 5, 12, 19, 26, Family Baptist Church. *Russell*

NORTHFIELD: Aug. 13-19, Northfield Bible Conference, Northfield Town Hall, Everett Moore, director. *Teuling*

SOUTH CARVER: Aug. 29, Camp Clear. *Russell*

New Hampshire

RUMNEY: Aug. 20-31, Rumney Bible Conference, George McNeill, director. *Teuling*

New Jersey

ATLANTIC CITY: Aug. 21-25, First Baptist Church. *Speake*

HARVEY CEDARS: July 30-Aug. 5, Harvey Cedars Bible Conference, *Manderson*

JERSEY CITY: Aug. 12, Trinity Baptist Church. *Carrara*

LAFAYETTE: Aug. 26, Federated Church. *Carrara*

OCEAN CITY: Aug. 26-31, Ocean City Bible Conference, David Wright, director. *Ayer*

PASSAIC: Aug. 5-19, Grace Church Tent Campaign, T. Mowe, pastor. *Sweeting*

New York

BINGHAMPTON: July 30-Aug. 5, Lake Arrowhead Bible Conference, Leo Forse, director. *Van Impe*

CORNING: Aug. 5-7, East Lindley Baptist Church, William Broughton,

pastor. *Humberd*

FULTON: Aug. 15-26, Calvary Baptist Church, Howard Kintner, pastor. *Emmons*

HIGHLAND LAKE: July 30-Aug. 5, Highland Lake Bible Conference, Merle Fuller, director. *Auger*

HIGHLAND LAKE: Aug. 18-25, Highland Lake Bible Conference, Merle Fuller, director. *McCone*

LYCOMING: Aug. 6-12, Lake Ontario Bible Conference, Bill Roberts, director. *Place*

MACHIAS: July 29-Aug. 4, Odasagih Bible Conference, A. A. Luther, director. *Humberd*

MACHIAS: Aug. 5-12, Odasagih Bible Conference. *Emmons*

PORT JERVIS: July 30-Aug. 5, Tri-State Conference, F. Leon Taggart, director. *Place*

PORT JERVIS: Aug. 6-12, Jubilee Ranch Camp, Jim Anderson, director. *G. Anderson*

SCHNECTADY: Aug. 19, First Presbyterian Church, Herbert Mekeel, pastor. *Ayer*

SCHROON LAKE: Aug. 27-Sept. 3, Word of Life Camp, Jack Wyrzten, director. *Sweeting*

SPECULATOR: Aug. 27-31, Camp of the Woods. *Speake*

Pennsylvania

AMBLER: Aug. 5, Grace Baptist Church. *Carrara*

DECKARD: Aug. 7-19, Evangelical United Brethren Camp Meeting. *Nelson*

EAST STROUDSBURG: Aug. 13-19, Pinebrook Bible Conference, Percy B. Crawford president. *Place*

EAST STROUDSBURG: Aug. 20-26, Pinebrook Bible Conference, Percy B. Crawford, president. *Sweeting*

ELLWOOD CITY: Aug. 12-17, Belton Church, Frank Kroll, pastor. *Collins*

LINDEN: Aug. 1-12, Lycoming County Sunday School Conference. *Harpell*

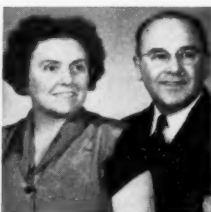
MALVERN: July 30-Aug. 19, Upper Mainline Evangelistic Association. *Appelman*

MARTINSBURG: Aug. 19-Sept. 2, Cove Independent Bible Church, Adrian Sprunger, pastor. *Oughton*

Jack Van Impe



Mr. and Mrs. Frank Harpell



Dick Renton



Sidney Cox



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MONTROSE: July 30-Aug. 12, Montrose Bible Conference, W. Douglas Roe, director. *Teuling*

MONTROSE: Aug. 6-12, Montrose Bible Conference, W. Douglas Roe, director. *Ayer*

MOUNTVILLE: Aug. 19, Manor Brethren in Christ Church, Fred Frey, pastor. *Yost*

QUAKERTOWN: Aug. 19, East Swamp Mennonite Church. *Carrara*

WILKES-BARRE: Aug. 8, Gospel Center Tabernacle, Bob Matthews, pastor. *Humberd*

SOUTH

Alabama

DORA: Aug. 19-31, Union campaign, James Lawson, chairman. *Wells*

GADSDEN: July 29-Aug. 5, South 11th Street Baptist Church. *Fehsenfeld*

Florida

PENSACOLA: Aug. 27-Sept. 2, Ferry Pass Baptist Chapel, W. F. Howell, pastor. *H. Pyle*

Georgia

FAIRBURN: Aug. 1-12, Mount Vernon Baptist Church, Bill Dillard, pastor. *H. Pyle*

MILLEDGEVILLE: Aug. 13-26, United tent revival crusade, Jim Harwell, chairman. *H. Pyle*

North Carolina

HENDERSONVILLE: Aug. 5-12, Faith Tabernacle, Sherman Patterson, pastor. *Cor*

HIGH POINT: Aug. 5-12, Southside Baptist Church, Bill Barker, pastor. *Fehsenfeld*

Tennessee

BRISTOL: Aug. 12-Sept. 2, Association-wide campaign. *Martin*

KNOXVILLE: Aug. 1-12, Memorial Baptist Church, C. B. Cunningham, pastor. *Sheveland*

MADISON AND OLD HICKORY: Aug. 12-26, City-wide campaign. *Fanning*

Texas

GALVESTON: Aug. 19, First Presbyterian Church. *W. Johnson*

HOUSTON: Aug. 12, Oaklawn Presbyterian Church. *W. Johnson*

Virginia

DANVILLE: Aug. 12-19, Southhall Baptist Church, W. C. Bradley, pastor. *Fehsenfeld*

CENTRAL

Illinois

CICERO: July 29-Aug. 3, Cicero Bible Church, William R. McCarrell, pastor. *McCone*

CICERO: Aug. 5-10, Cicero Bible Church, William McCarrell, pastor. *Calhoun*

DECATUR: July 23-Aug. 5, Calvary Baptist Church, Lee Lallar, pastor. *Britton*

EDWARDS: Aug. 13-26, Bethel Bible Church, Arthur Beaty, pastor. *McAllister*

ROCKFORD: July 29-Aug. 12, City-wide evangelistic crusade, First Mission Covenant Church. *T. Johnson*

SILVIS: Aug. 13-19, Bible Camp, Gerald Thurber, director. *Sheveland*

ZION: Aug. 24-26, Grace Missionary Church, Otis Skinner, pastor. *Van Impe*

Indiana

BREMEN: Aug. 5-12, Baptist Church, Richard Killian, pastor. *Levin-Findley*

LINDEN: Aug. 16-19, New Testament Baptist Church, George Irwin, pastor. *Humberd*

URBANA: Aug. 19-Sept. 2, Lagro Township United Crusade for Christ, W. C. Faust, chairman. *Fehsenfeld*

WARSAW: July 16-Aug. 4, Crystal Lake Bible Camp, Alfred Caldwell, director. *Long*

Kansas

WHITEWATER: Aug. 6-12, Grace Bible Church, Carl Schrag, pastor. *Leininger*

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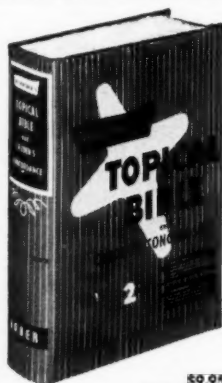
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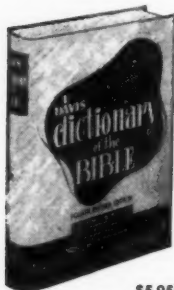
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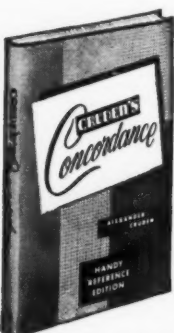
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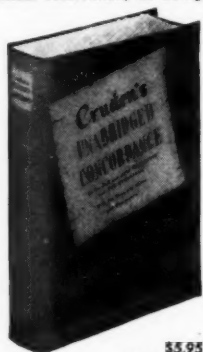


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Michigan

DETROIT: Aug. 12, Bethany Baptist Church. *Stucky*

DETROIT: Aug. 19-26, Springwells Avenue Baptist Church. *Stucky*

FAIRVIEW: Aug. 20-27, Camp Barakel, Holman Johnson, director. *Long*

HARBOR SPRINGS: Aug. 19-23, Main Street Baptist Church, Richard Halter, pastor. *Van Impe*

MIDDLEVILLE: Aug. 12-Sept. 3, Baptist churches tent crusade. *Auger*

MUSKEGON: Aug. 20-26, Maranatha Bible Conference. *Hammontree-Beck-with*

WYANDOTTE: Aug. 12, Calvary Baptist Church, William Walker, pastor. *Van Impe*

Missouri

BEMIDJI: Aug. 21-Sept. 15, Oak Hills Fellowship. *Nelson*

CLARKSVILLE: July 29-Aug. 5, Ramsey Creek Baptist Church, A. N. Wilkinson, pastor. *Conner*

HARRIS: Aug. 27-Sept. 7, Halfrock Baptist Church, Robert Capps, pastor. *Conner*

JERICO SPRINGS: Aug. 22-Sept. 2, Cedarville Church, Walter Jones, pastor. *Davidson*

LAGRANGE: Aug. 6-17, First Baptist Church, A. J. Kindred, pastor. *Conner*

ST. JOSEPH: Aug. 13-19, Berean Fundamental Church, Verril Martin, pastor. *Leininger*

ST. LOUIS: Aug. 19-26, Southwest Baptist Church, Edward Hewlett, pastor. *Conner*

Ohio

BELLEFONTAINE: Aug. 26-Sept. 9, First Baptist Church, Gerald Barlow, pastor. *Leininger*

STOUTSVILLE: July 24-Aug. 5, Stoutsville Camp Meeting. *Nelson*

South Dakota

WHITEWOOD: Aug. 12-19, Black Hills Christian Educational Fellowship Bible Conference. *Davidson*

WEST

Colorado

ROCKY FORD: July 25-Aug. 5, First Southern Baptist Church, Chester Ware, pastor. *Davidson*

SPRINGFIELD: July 30-Aug. 5, Edler Community Church, Clifton Garnett, pastor. *Leininger*

Nebraska

NORTH LOUP: Aug. 20-26, Loup Valley Youth for Christ union campaign, Community Building. *Levin*

Oregon

CLACKAMAS: July 29-Aug. 3, Clackamas Community Church, Doyal Brown, missionary. *Wills*

Washington

TUMWATER: Aug. 12-17, Tumwater Evangelical Free Church, Emery Larson, pastor. *Wills*

VANCOUVER: Aug. 19-24, Hazel Dell Evangelical Free Church, George D. Martin, pastor. *Wills*

CANADA

VANCOUVER, B. C.: Aug. 1-12, Metropolitan Tabernacle, W. M. Robertson, pastor. *Renton*

VANCOUVER, B. C.: Aug. 19, West Memorial Baptist Church. *Renton*

Moody Monthly

New Books

[Continued from page 67]

MY SUITCASE OF BIBLE COLORING BOOKS. Strombeck Press, Inc., Moline, Ill. \$1.00. Eleven attractive color books, together with a box of crayons, in a little cardboard handcase. Subjects dealt with are Bible stories, missions, and daily life of the Christian child.

THE MINISTRY OF THE GLORY CLOUD, by R. E. Hough. Philosophical Library, New York. 145 pages, \$3.50. The devotional nature of this book, its reverence for God's Word, and its exaltation of the Lord Jesus Christ, make it one which should be appreciated by all Christians. In fourteen chapters, the author presents an interesting series of studies on the Shekinah, or Glory Cloud, repeatedly seen in Scripture in connection with God's major revelations to man. Some of the ideas will be familiar to all Bible students, but most of the chapters present little discussed material in a new and thought provoking light.

WEDDING ADDRESSES, compiled by J. W. Acker. Concordia Publishing House, St. Louis. 168 pages, \$2.25. An excellent compilation of sermonettes by various ministers, all dealing with the subject of marriage. These thirty-eight messages run from three to four pages each in length.

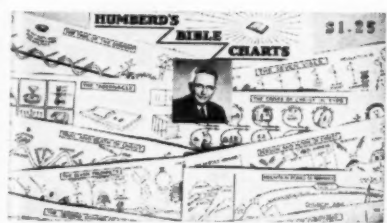
WITH HIM, by Anna J. Lindgren. Moody Press, Chicago. 128 pages, (paper), 35c. The short devotional meditations of this small Colportage edition are heart-searching and vital. They give evidence that the author has been living in the presence of her Lord.

JACK TANDY OF BASKATONG, by Margaret H. Epp. Moody Press, Chicago. 123 pages (paper), 85c. An adventure story with a Christian emphasis. The writer has woven the message of the gospel into the thrilling experiences of young Jack Tandy. Young people will find enjoyment and profit in this piece of fiction.

COTTON GROVE, by Jimmy Tucker. Moody Press, Chicago. 157 pages, (paper), 50c. This is the interesting narrative of a high school athlete as he is challenged to live for the Lord. Written especially for high school youth, it should prove of interest to all young people.

THE LIGHTED TRAIL, by Elva Ward Browning. Exposition Press, New York. 151 pages, \$3.00. A most interesting children's Bible story book. There are sixty-three short narratives of the life and ministry of Christ. Concluding each chapter there are questions for children to answer from the narrative just read.

THE YEAR AROUND POEMS FOR CHILDREN, selected by Alice I. Hazeltine and Elva S. Smith. Abingdon Press, Nashville. 92 pages, \$2.50. This book contains a considerable number of pretty verses for children from many different poets. The arrangement follows the sequence of the seasons and special holidays of the year. A majority are "nature poems." A few have spiritual messages, specifically those for Easter, Thanksgiving and Christmas.



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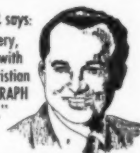
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VERSE WITH VISION, by Lillian Ekstedt. The Evangelical Alliance Mission, Chicago. 40 pages (paper), 50c. The writer of these thirty-five poems is the mother of a missionary family, serving in the Netherlands West Indies. These verses reflect the passion that burns in the heart of a true missionary, and also reveal something of the trials and troubles one copes with on the foreign field. There is a pleasing variety in the topics and metrical patterns. Some of the unusual rhymes reveal the gift of a born poet. Well worth reading.

THE MAN WHO FORGOT, by Clarence E. Macartney. Abingdon Press, Nashville. 140 pages, \$2.00. Good scriptural messages from a well known preacher. Twelve characters of the Bible are presented, and practical applications made of truths drawn from their lives.

THESE ALSO SUFFER, by William Goulloze. Baker Book House, Grand Rapids. 86 pages, \$1.75. Experiences of nine modern sufferers who despite afflictions of a physical nature have lived and served the Lord victoriously. The final chapter pictures the sufferings of Paul the Apostle.

RELIGION IN PRISON, by J. Arthur Hoyles. Philosophical Library, New York. 146 pages, \$3.50. This volume emphasizes the part evangelists, pastors and religious reformers have in producing prison improvements. The author also stresses the continued need for penal reforms, urging this concern upon the members of society as a whole.

THE GOD OF ELIJAH, compiled by Ward B. Chandler. Chandler's Publications, Dallas, Tex. 101 pages (paper), \$1.50. This is a volume of sermons by "great preachers of yesterday." The historical background for almost all the messages is the times and experiences of the prophets Elijah and Elisha. Spiritual lessons are skillfully drawn. The sermons are a reminder of the faith of a generation gone, and by way of contrast a sad reflection upon the spiritual poverty that obtains in many a modern pulpit.

ALL THE WOMEN OF THE BIBLE, by Edith Deen. Harper and Brothers, New York. 410 pages, \$4.95. A comprehensive study of all the women of the Bible, the more important ones receiving a fuller treatment. The book is well written, and gives evidence of thorough research and real appreciation of this important subject. Occasionally the author makes reference to critical or liberal sources, but consistently holds to a presentation of Bible teaching regarding its women. Even the unnamed women of the Bible are listed and briefly discussed.

ALTAR FIRES FOR FAMILY WORSHIP, by Joe W. Burton. Broadman Press, Nashville. 373 pages, \$2.50. The editor of Home Life magazine has selected 366 short devotional messages from the family altar pages of that publication. They are by various

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A COMPASS FOR PRAYER, by Allegra McBirney. Wartburg Press, Columbus, Ohio. 72 pages, \$1.00. This book is small in size but large in content. There are thirteen thoughts on prayer, and seventeen brief prayers for various times and occasions. The believer will find much that is instructive and inspiring.

CHRIST FOR A WORLD LIKE THIS, by T. F. Gullizson. Augsburg Publishing House, Minneapolis. 114 pages, \$1.50. Jesus Christ does belong in this hate-filled, cruel age. He is here as the Mender of broken men, as the One who can give life and give it more abundantly. A busy pastor will profit from these messages, for the author has a unique approach to the answer for the needs of our day.

RELIGIOUS FACTORS IN MENTAL ILLNESS, by Wayne E. Oates. Association Press, New York. 239 pages, \$3.50. This book attempts to bridge the gap between pastor and psychiatrist, with a plea for each to recognize the need of co-operation in treating the specifically religious problems of the mentally ill. Terminology used is rather technical but the pastor with training in the field of psychology may find some help here in understanding the difficulties of mentally ill people.

CHRISTIAN YOUTH AND DATING, compiled by Ernest E. Lott. Back to the Bible Publishers, Box 233, Lincoln, Neb. 75 pages (paper), 15c each, 8 for \$1.00. This booklet contains several articles written by Bertrand Williams, John Paton, and Frank Lawes. Discussion of the attitudes and conduct of adolescents with respect to sex and dating is frank and informative, and yet presented in such a way as to help the reader form a wholesome viewpoint in such matters. Youth workers should appreciate a booklet of this type and price for general distribution.

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THE TOPICAL BIBLE CONCORDANCE, edited by D. M. Miller. Moody Press, Chicago. 128 pages, \$2.00. This small concordance was originally compiled by the Religious Tract and Service Society for Ireland in 1850. It is now slightly revised and newly edited. It classifies not words but Scripture passages relating to some 313 different topics. A useful book.

EXPOSITORY OUTLINES ON THE WHOLE BIBLE, VOL. XXI, by Charles Simeon. Zondervan Publishing House, Grand Rapids. 568 pages, \$3.95. This volume, dealing with Revelation, completes the New Testament portion of this set. The messages on this Bible book are largely practical in nature. The author's prophetic position seems to be that of the postmillennialist. About half the volume is given over to a

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From Pentecost Through the Reformation [Continued from page 19]

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Moody Monthly

HAZEL GODDARD, Editor

YOUTH

Supplement



Christianity's Impact on Youth →

TEEN TIP-OFF *from your YS Editor*

HERE is an issue of MOODY MONTHLY you will want to keep! You have already noticed probably, that this month our thoughts are especially centered on "Christianity." You can learn a good deal from the special articles, and you may be surprised and (we hope) impressed with your heritage as a Christian. Note that in history, as well as in our present day, when individuals got hold of the reality of the Christian faith they invariably were "compelled" to tell others. Witnessing is a vital part of Christian living, and it is just as important today as it was in the days of the great heroes of the faith.

Just the other day a young fellow told about a tremendous experience he had only recently in talking with a friend about spiritual matters.

This young man (we'll call him Dick) was playing golf with a friend whom he had not seen all year. His friend (let's call him Ralph) had enrolled in one of the Big Ten Colleges. Dick was going to a Christian college.

As they were walking down the fairway, Dick felt the compelling of the Spirit to talk to him about his spiritual

condition. The conversation went something like this:

"Ralph, there's something I'd like to ask you."

"Yes? What's that, Dick?"

"Are you a Christian?"

"Why, Dick, you know my background. Dad's a deacon, Mom teaches Sunday school, and I—why, I've gone to church all my life."

"That's not what I mean. It's you I'm interested in. Are you a Christian?"

Ralph hesitated, then thoughtfully opened up and told Dick that he'd faked spiritual things for years and he knew he was not right with the Lord.

"Then, why don't you get it settled?"

"I will some day."

"Why not right now?"

"Aw, this isn't the place. Look, I'll go to church with you Sunday and make it right. Okay?"

"I wish you'd do it now. It's something that's too important to put off."

"Well, at least let's finish our golf game. I've got lots of time."

They had gotten up on the green by then, and as Dick knelt down to align his putt he suddenly heard a dull thud, then a heavy thump. He turned quickly,

and saw his friend lying on the ground, motionless. A golf ball lay several feet from his head.

Later, at the hospital, the doctor told Dick, "Dead on arrival. Killed by a sharp blow on the temple."

We can only speculate as to Ralph's spiritual status, but there are two things Dick will never forget.

First, the Holy Spirit had led him to speak to his friend. What if he had quenched the Spirit? It would have been so easy to rationalize that the golf course was no place for witnessing. But he had followed the leading of the Holy Spirit in the matter, and his conscience was clean. Second, less than one minute before the ball hit him, Ralph had insisted he had "lots of time!"

The lesson for us? This.

Every Christian is told to witness. The Holy Spirit "compels" us often to do it—and it's a dangerous thing to quench the Spirit of God. Our job is to follow His leading; we can leave the rest to Him.

For the unbeliever the warning is obvious and serious. Regardless of what you think, there may not be "lots of time." Better decide for Christ now.

Let's Face It!

By Jim Montgomery

My mother keeps harping that I ought to do less at church so that I might study more and get better grades. Isn't the Lord's work more important than school work?—Lynette, Quincy, Ill.

The Lord's work is extremely important. But "church activities" are not necessarily the Lord's work, and studies are not necessarily opposed to His work. How much of the time do you really go down to the church deeply concerned about what can be accomplished for Him? How much of the time do you go down merely to see the gang? Think honestly before you answer.

On the other hand, doing anything poorly is dishonoring to God. He says that whatever we do we should do it heartily as unto Him. If you do your school work poorly, it is a reflection on God and a bad testimony.

Discipline yourself so that you can get your school work done well and still spend much time in serving Him through the church. This is part of the sacrifice of being a Christian.

How can I make my father see that in these days most teen-agers get the use of the family car sometimes? I am frequently embarrassed when other kids get their Dad's car to use, and I cannot.—J. D., Boston, Mass.

Try this: Ask your dad for an arrangement for the use of the car a definite number of times a month. Then plan the few occasions when you really need it. Never ask for more than the agreed number. Make your plans way ahead to avoid problems. Earn your own money for the gas you use.

Come in at a decent hour. You can't escape the fact that your parents worry when you are real late. Try washing the car once in a while, too.

I think the whole family will like the arrangement.

One of my friends who is not a Christian recently was with a gang of fellows who got in trouble with the law. How can I best use this situation to witness to him about the Lord?—Bob

Here is a good opportunity for you to show the love of Christ that he so needs. Remember the story about the Pharisees who brought a sinful woman to Christ? He did not condemn her, but showed His love. Your friend expects to be condemned by everyone, but as you continue to show your friendship he will be caught off guard. If he has been softened at all by the experience he will probably come to you and ask questions, unless

you spoil it by any kind of condemnation.

I am very eager to serve the Lord in our young people's group. Yet, when there are elections or appointments I am never given a job to do. Why am I being overlooked?—Mary Ann, Little Rock, Ark.

Leaders must earn their right to the position of leadership. I suggest that you carefully consider the following questions. There is something wrong when a willing worker is left out. See where you can improve.

Are you trying too hard to be a leader instead of letting others suggest you?

Do you do little jobs well?

Are you always on time at every function?

Can you be counted on to be faithful?

Are you friendly and cheerful with all?

Do you have a sense of humor?

Do you have good personal habits of cleanliness and tidiness?

Do you take criticism well?

Are you dogmatic about your own ideas and unwilling to listen to the ideas of others?

Do you have a close, vital walk with the Lord?

YOUTHGRAM

Youth in action cross-country

By JACK DANIEL

* Nobody knows if they were afraid because they never bothered to talk about that part of their experience. But the two young men—we'll call them Pete and John—were in serious trouble. They didn't belong to any youth organization, but they were Christians who believed they ought to be telling everyone about their Saviour.

Their preaching got them in trouble, however, with the leaders of their country, who were solidly behind another faith and who wanted the young men silenced at any cost—cost to the young men, that is. At their second appearance before the leaders they would have been killed, had not a member of the government taken their part and swayed his colleagues in favor of beating them and letting them go.

And go they did—as far as possible, preaching to as many people as possible.

* They remembered that others had been warned, of course. Three young men were told way back in Old Testament times that if they failed to bow down to an idol they would be burned to death. But these three boys stood their ground and were thrown bodily into the fire. Result: God brought Shadrach, Meshach and Abednego out alive and on top of the heap with the rulers in their day.

Back to our two young men. Pete and John could remember the three Hebrews and the fiery furnace incident, but they were ready to die for Christ anyway, if necessary. With no lawyer to plead their case, with no organization to back them in their conflict with the authorities, they said simply, "We ought to obey God rather than men," and went right on preaching.

* When the stones fly a person doesn't usually have time to record his thoughts or fears, or take notes on who is in the crowd. Take Steve, for instance. He got his chance to speak up before a crowd that he knew would be very unfriendly. But he spoke up just the same, not unlike the other two young men, Pete and John. He spoke, but it cost him his life.

Now this has happened many times through the centuries since Christ came, but this time was different from all the rest.

* You see, Steve wasn't a preacher, particularly. He was only a church worker who didn't know enough to keep quiet about his Lord. But that wasn't what made it different. Yes, his death by the ancient and very effective method of stoning did manage to silence his ready testimony; but as far as the gospel was concerned his death had one positive result. As has happened many times, one of the witnesses to the stoning later became a preacher of the gospel that Steve died for.

* Maybe he remembered Daniel and his den of lions. Maybe he prayed silently that God would deliver him. Maybe he didn't. He did echo the cry of Jesus on the cross: "Father, lay not this sin to their charge."

Point is, it all started with Steve. This being a martyr, I mean. And that's what made Stephen's death different from those before and since. He was first! Stephen—the deacon who thought he ought to do something more, even, than care for the needs of orphans and widows.

* Young people today—1956, snickered at occasionally, actually persecuted almost never, can take heart from Peter and John and their experience with the council, and Stephen's stoning at the hands of angry Jews.

If they, members of an infant church, could stand and speak and die for Christ, then today's youth, with churches, and youth organizations, and some 2,000 years of Christian history on their side, can witness to high school and college classmates, then take the gospel to the rest of the world—the part of the world that Peter and John and Stephen would like to be preaching to right now.

When the Bible Came to My Tribe

*Interview with Rochunga Pudiate,
from the Hmar tribe of India*

What does Christianity actually mean to people who have long been steeped in pagan beliefs? What are the problems to be encountered by such converts? Does the gospel have a vital impact on their lives? For the answer to these and other questions, YOUTH SUPPLEMENT has interviewed Rochunga Pudiate, from the jungles of Northeastern India.

Q. Rochunga, you are a long way from home. Suppose you tell us something of where you live in India.

A. I come from the Hmar tribe in the province of Manipur, Assam, far in the jungles of Northeastern India.

Q. Now I understand you are a student at a Christian college. How did you happen to come to the United States?

A. I came to this country through a contact with Bob Pierce of the World Vision, Inc. That organization brought me here and is supporting me.

Q. Is there some particular mission you want to accomplish by being here?

A. Yes, I want to help in the work of translating the Scriptures into the dialect of Hmar—that is a language of 60,000 Indians.

Q. How much translation have you done since entering college?

A. I have done some revision on a translation of the New Testament and have translated the books of Joel, Amos, Obadiah and Nahum in the Old Testament.

Q. And I understand your father is a preacher in your home province and your translations are helping him in his work. Will you tell us something of your background and the effect Christianity has had on you and your people?

A. I am working with a committee which is translating the Bible and to give you a complete picture of Christianity and my people I shall have to go back as far as 1871.

My people were gripped with fear when they first heard the British were coming. In the ensuing struggle a Britisher, Winchester, was beheaded and his six-year-old daughter captured. The tribe was then labeled "headhunter," and Christian missionaries were afraid to venture into the dark jungle land.

Q. How long was it before a missionary contacted your tribe?

A. In 1906, Watkins Roberts, now of Canada, was led to go to India. He arrived in 1909 and sent gospel tracts into the area of my people. One tract fell into the hands of the chief of the village and he sent word out to Roberts to come in and interpret the paper. In spite of the fact that he was warned by friends not to go, Roberts went and from that small beginning the gospel spread. At that time there were only five or six Christians in Southwest Manipur.

Q. How many Christians would you say are there now?

A. Today about 82 per cent are converted.

Q. When were you converted?

A. I was converted through my father when I was ten years old. My father did not have a copy of the Scriptures but he walked about 129 miles to read a portion of the Bible. He returned with a few portions he had memorized and then he translated these portions for his people; but they continued for thirty-nine years without a Bible.



Rochunga translates Bible into his native tongue.

Q. How did they finally get translations?

A. In 1920 the Welsh Missionary Society took a survey in Cachar district and discovered my people were in majority in the hill area. They sent a Mr. Sandy to do a translation for the people. He translated the Gospel of Mark but because of lack of knowledge of the language no one could read or understand it.

In 1925 they had another conference but returned home disappointed. In 1928, the year I was born, they had still another conference. They thought this would be final. I was born the last day of the conference and many prayed that some day I might help in the translation of the Bible.

Q. And that prayer made twenty-eight years ago half way around the world has been answered. Will you tell us something of how you started in the work?

A. In 1940 I stayed with Dr. Thanglung, studying in a mission school. Dr. Thanglung had just finished his medical studies and was deeply interested in the translation of the Bible, so it was he who actually started the work. The impact of his devotion to the work was so great upon my teen-life that I attempted to do what I could in translating the New Testament. In 1947 we received the first shipment of fifty copies of this translation.

Q. What happened when you received those first fifty copies?

A. My father and I went with a man who carried the fifty copies of the Bible fifty miles on his back to the village of Parbung. There was a great celebration as 2,000 people came hoping to get a copy of the Word. Some wept, others shouted such as "I can read better than you!" . . . "My church must have a copy" . . . "I need one for my children," etc.

Q. That must have been a thrilling sight. What happened then?

A. I'll never forget the scene that followed. The chairman said, "You cannot all hold a Bible in your hands but you can all memorize it in your heart." He had them all sit down on the grass and he taught them many scriptures. I thought of Jesus feeding the multitude with only five loaves and two fishes.

Q. Now, today, half way around the world, you are continuing your work. I understand that you sacrificed a political career to come to America.

A. I don't like the thought of "sacrifice for the sake of Christ." I do not consider it a sacrifice. It is Christ who has made the sacrifice. As chairman of a tribal political party I had interviews with Nehru and other cabinet ministers on pertinent issues, which naturally gives one a feeling of importance as it opens up many new opportunities, but the Lord has "named me," as we say at home, to do a job.

There is nothing so heartening as getting the gospel to those who do not know. The most important moment in my life was when I was reached with the gospel. I say with Livingstone: "If God has accepted my service, then my life is charmed till my work is done." So, God helping me, I want to spend my life reaching others with the gospel of salvation.

By HAROLD LINDSELL

*The Christian faith
demands courage, high goals,
sacrifice and daring—and
young people respond
to the challenge.*



Christianity's Impact on Youth

CHRISTIANITY was never intended to be a religion exclusively for old people. Young people do get old, of course, and the Christian faith is equally as valuable for them then as for when they were young.

But Christianity supposes that young people will come to know Jesus Christ, and then love and serve Him all the days of life. Nothing in the Word of God suggests that Christ is to be preached only to old people, but to all people regardless of age.

Everyone is familiar with the statistics which tell us much about the age when people make a commitment to Jesus Christ. Less than 20 per cent of all decisions for Christ come after twenty years of age. More than 80 per cent of all decisions are made before a person reaches the age of twenty. Why is it that so relatively few older people accept Christ whereas four times as many young people do?

I believe that young people are wonderfully attracted to Jesus Christ, and that the Christian faith makes an impact upon them. This happens for a number of reasons. A chief reason is somewhat negative, but it is impressive. Young people are pliable, idealistic, hopeful, and willing to face the unseen and the unknown with courage and daring. Older people are not. With advancing years one is more concerned with security, he is less pliable, and apt to be more cynical and calculating. Furthermore, older people are not so quick to decide; the thrill and challenge of the unknown and the uncharted make less of an appeal.

Another reason the Christian faith makes such an impact and is so attractive to young people is because of Jesus Christ Himself. Older folks tend to rationalize, cut corners, and think in terms of gray rather than of black and white. But our Lord Jesus Christ set right over against wrong in such sharp perspective that His challenge is always an either/or. Young people like things which are perfectly plain. And again and again Jesus comes along to challenge lives by saying, "Choose either this or that!" He makes us aware that we cannot choose both, and He limits the choice to one of two, rather than one of five or six.

Christ demands that we take either the high road or the low road. He tells us that we must either serve Him or serve self. He commands us to choose between going or staying. He says that it is *all* or *nothing*. Young people understand this kind of challenge, which calls for a final and complete commitment.

Young people willingly take what the world calls "chances." They love to be daring; the word "impossible" has not entered fully into their vocabulary. They are not inhibited by tradition. They somehow feel that "the world is their oyster." They are convinced that they can overcome.

And Jesus Christ is One whose radical principles and whose call to do the impossible give youth its supreme opportunity. His challenge is so tremendous, His goal so high, the job so

big, the future so bright, that, despite all the drawbacks, young people feel akin to Him and to His way of life.

In our day people have become soft. But young people are not basically soft, and they still enjoy doing hard things. Thus, Christianity appeals to them naturally because it speaks eloquently of sacrifice. Never does Jesus tell us that life will be easy and the road always smooth. Rather He speaks of difficulty, deprivations, suffering, and even death. He talks of a narrow way, and holds up to human view a cross like unto Calvary. Believe me, young people respond to this kind of challenge.

During the last war thousands of young Americans freely gave their all on the battlefields of the world. Brave hearts died on land, on the sea, and in the air. Planes crashed with hundreds of youngsters who gave their last full measure of devotion. They did this for our great and noble land. And they did it because they had to choose between life or death, between freedom or slavery.

Christianity proposes a more satisfying and dramatic challenge. I honestly believe that normal young people will respond to this challenge, and dedicate their lives both for salvation and service to One who is the greatest of all men—Jesus Christ, the Son of the living God.

Any one familiar with the history of the Christian church knows what an impact Christianity has made on young people across the centuries. Paul wrote a letter to young Timothy who was captured for Jesus Christ as a lad and who grew up in the faith, becoming a stalwart witness to the power of the gospel of Jesus Christ. For two thousand years other young people have responded to a similar call of the Galilean. A few examples will illustrate this.

Martin Luther became a monk when he was only twenty-two years of age. At twenty-five he was a theological professor. John Calvin came out of Romanism when he was twenty-two. Before he was twenty-seven he had written his *Institutes of the Christian Religion*, a profound work which is still being published, more than four hundred years later. John Wesley was ordained as a deacon in the Anglican Church when he was twenty-two years of age.

Think of Dwight Lyman Moody. At seventeen he was a shoe clerk in a Boston store. Converted through the efforts of a Sunday school teacher he was only nineteen when he came to Chicago, there to begin a thrilling lifetime of evangelistic labor in the service of the King. His life and the lives of thousands of others show how greatly young people can be used of God when they yield themselves to Jesus Christ.

One of the great movements today which demonstrates the impact of Christianity on young people is the Youth for Christ movement. During the war and since, thousands of young people felt this impact every Saturday night all over America and the world. And from this movement there have come forth tens of thousands of young [Continued on page 85]

By Hazel Goddard

*In this third
and final installment
troubles peak—
then the Lord moves in,
in the story of . . .*

DON PATTEN



As Don sat looking at the water he was amazed that he didn't feel a bit lonely. Liefeld photo

Two weeks had passed since Don had stared at the cold lifeless body of a six-year-old boy and had questioned God. Even though Don was not on life guard duty at the time, he felt responsible because he was pool manager, and he could not understand why God had let it happen.

Don had often seen Barbara since that day at the pool. It had helped to talk to her. He had never known a Christian girl like her before and as he sat beside her in her aunt's patio she had a calming effect on him.

"You know, Don, you must stop blaming yourself," Barbara's tone was serious and there was a confidence there that Don liked.

"It isn't that so much, Barb. It's simply that I can't see why God didn't answer my prayers and let the kid live!"

"Don, there is so much we don't know. All we can do is trust Him and know that He never makes mistakes. Someday we will know and understand it all."

"You really believe that, don't you Barbara?"

"Yes, inside of me I know it is true. You must believe it, Don. I'm going to pray that you will." Barbara did not want to start Don thinking too much about the tragedy so she changed the subject. "How about your friends? Have you heard from them?"

"You mean Sandy and Billy? Yes, I received swell letters from both of them." Don's pulse quickened as he recalled

Sandy's letter. There was no doubt in his mind that Sandy and Billy were hitting it off well. He wondered if he'd ever be able to think of Sandy without tingling inside.

He looked at Barbara. She was different from Sandy. She had gone farther in the things of the Lord. She had more stuff than Sandy in a lot of ways. Don thought of how much Barbara had helped Larry. Almost every day, when he wasn't busy at his stand, she'd talk to him about the things of the Lord.

As a result, Don could see a big change in Larry. Sandy couldn't have done that with a guy. She'd have laughed his troubles away, and when he was with her it would be swell, but afterwards there wouldn't be anything to grab on to. Don's thinking was interrupted by Barbara's getting up.

"You're thinking entirely too much. Let's go for a walk."

As Don walked slowly beside Barbara he looked down at her. She looked tired and worried. Suddenly, Don realized that he had never given Barbara a chance to talk about herself. She had always listened to him. He felt like a dog. Why, she probably had troubles too—all girls had some sort of problems. Maybe there was a boy back home. He decided to find out.

"Talk about me thinking! You look like you've lost your last friend."

Barbara frowned. "Don't talk like that, Don. That is truer than you realize."

Don was amazed. He had only been trying to get her to talk. "What do you mean?"

"Skip it, Don."

"I'm sorry, I didn't mean to be nosey." "It isn't that. It's just that I don't like to talk about it."

"Remember what you told me? 'Sometimes it helps to talk things over with someone.' I don't want to pry into your troubles, Barb, but you've sure listened plenty to me, and—well, I consider you a real friend."

"I feel that way about you, Don." Barbara hesitated for a moment and then decided to continue. "Have you ever wondered why I came to visit Aunt Ella?"

"No. Plenty of kids go visiting in the summer."

"Maybe, but there's a reason for my coming. My mother sent me here to get away from my home town and my church. She thinks I've gone crazy on religion."

Don stared at her. "Aw, you're kiddin'."

There were tears near the surface as Barbara talked. "I wish I were kidding, Don, but it's true. You see, before I knew the Lord I was just like all of the kids—just ran around and thought of nothing but having a good time. We did a lot of things I'm ashamed of now. Then, when I cut out running around so much, Mother said I was too religious and fanatic and everything. She even took me to a psychiatrist. He's the one that recommended getting away from my 'religious' surroundings."

"Man, that's rugged. I had no idea you had trouble like that!"

Barbara smiled. "You too, think I'm crazy, Don?"

"I didn't mean that, silly. I meant the

Together with other stories, "Don Patten" is in book form under the title, "Somebody Else's Girl, and Other Stories." It is used here by permission of the publisher, Moody Press, Chicago.

worry of having your family think that."

"I can't blame them, in a way. They aren't Christians and they don't understand. But wouldn't you think that Mother would be glad I didn't run around wild any more?"

"She sure ought to." Don looked down at Barbara as he added, "In fact, she should be proud of a girl like you."

Barbara flushed. "That's nice, Don. You know, I've never known fellows like you and Larry. There is one Christian boy in our church, but he's sort of sissy. Most of the regular guys don't take a bit of interest in church."

"Barb, there are so many things I've got to learn. You've helped me these past two weeks and I know I'm closer to the Lord than I've ever been."

"I'd like to think that you were praying for me about my conditions at home, Don. Maybe we could pray together sometime. I miss not having anyone to pray with."

Don was embarrassed. "Well, I've never prayed much with others. I guess when I got saved I didn't go much farther, except that I have read the Bible and prayed, and kept away from things I used to do."

"Maybe you and Larry and I could get together sometime soon. Larry said today he'd like to."

Don was surprised. "Larry said that? Well, if Larry can I guess I can."

Barbara's suggestion that Larry and Don pray with her was the beginning of a solid three-way friendship that grew and deepened as the weeks went by. Before long, the doubts that had clouded Don's mind about the tragedy at the pool had disappeared, and he could say with real conviction that "all things work together for good to them that love God." Don could see a deepening of faith in Larry's life too and he looked forward to the short time each day when he'd stop and talk to Larry at the refreshment stand.

One morning Larry seemed especially keyed up and looked as if he had received some sort of good news.

"You look as if you were just elected captain of the football team, Larry. What's new?" Don asked, as he watched Larry open a coke. Larry always had a coke ready when Don stopped by.

"Nothing new, Don, but it's a swell day. I feel great!"

"You mean nothing out of the ordinary has happened?"

"No—nothing new. Barbie was just here. We had a swell talk."

Don looked at Larry in surprise. He had never heard Larry talk about Barb like that before. As he searched Larry's face the answer hit him like a bombshell. Larry had fallen for Barb!

"So, Barbara is responsible for that happy look!" Don chided.

Larry flushed. "So you guessed it! I've been wanting to talk to you about it for days."

"You like her a lot, Larry?" Don didn't know why, but there was a queer feeling inside of him.

"I'm in love with her, Don." Larry looked off into the distance as he answered.

Don was skeptical and he felt it his duty as a friend to sound a warning. "Be careful, Larry. It hasn't been very

August, 1956

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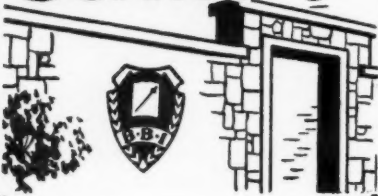
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long ago that you were carrying the torch for someone else. This might be the rebound, you know."

Larry's face was serious as he answered, "I've thought of that. That's not it. This is different. Before, I was always jittery—on edge. This time it's peaceful, solid. I can't explain it, Don, but this is it."

Don was reluctant to ask the question in his mind, but he couldn't hold it back. "How does she feel about it?"

"She doesn't even know, unless she's guessed. Sometimes I don't see how she could help but know how I feel."

"Yeh. Girls are pretty smart that way." Don looked at his watch and started to leave, then feeling that he was being abrupt, added: "Barb's a swell girl, Larry, and if it is right it would be great. But you better pray lots about it, because girls can sure mess you up."

"I know that. By the way, Barb wants us to come over tonight. She has something to tell us."

"Swell. See you then." As Don walked away his thoughts were in turmoil. Why should he be upset to find that Larry cared for Barbara? She didn't mean anything to him except as a good friend. Or did she? The truth hit Don suddenly—he did care for her!

His thoughts went quickly back to the day he had realized he cared for Sandy. It had been just like this. All of a sudden he had realized that he was in love with Billy's girl. He had thought then that it was the real thing and the weeks that had followed had been rugged. Now he realized that he hadn't been thinking about Sandy at all lately. Without knowing it his thoughts had been full of Barbara. Why, he hadn't even answered Sandy's last letter!

Don tried to figure it all out. Was he fickle? He thought about Sandy and how his friendship with Barbara had affected him. It was just as Larry had expressed it—he had been jittery and uneasy about his feeling for Sandy. But that might have been because she was Billy's girl. Suppose Sandy did not care for Billy after all? Would he want Sandy?

Questions of all sorts—unanswerable questions—flooded Don's mind, until he knew he had to dismiss the whole thing for the time being or he couldn't get his work done. With grim determination, Don stopped thinking about the problem and plunged into the day's work.

There was a controlled exuberance about Barbara as she greeted the boys that night, and after she had directed them to chairs in the front room she sat between them. There was an air of mystery about her.

Unable to control himself any longer Larry asked, "What on earth has happened, Barbara? Let's have it!"

"Something very wonderful has happened to me and I could hardly wait to tell you both, but I waited until tonight to be certain." Since neither of the boys said anything, she continued, "Aunt Ella has arranged with mother for me to stay here next year and go to school."

Larry nearly jumped out of his chair as he exploded, "Boy, that's swell!"

Don was silent. He couldn't say a word. But it didn't make any difference, for it wouldn't have been heard.

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Barbara was looking at Larry and as Don watched he knew that there was more than friendship in Barbara's feelings for him.

After an hour of talking and cokes, Don knew exactly what he was going to do and prayed that it would look natural. He got up, went over to Barbara and put his hand on her shoulder as he started talking. "Barbie, this is swell news and a real answer to our prayers about your problem. Now, if you two goons will excuse me, I'll get to my work."

Both Barbara and Larry looked at Don in amazement. Larry laughed. "Work? What work do you do at this hour?"

"Believe it or not, I've got a report that must be out the first thing in the morning, so I'll have to do it tonight."

Barbara got up and took hold of Don's arm. "Do you really have to go? I thought we might take a ride or something."

Don was convincing as he answered, "I really do have to get this done, Barb. Larry can drive today if you keep his

foot off the accelerator. I'll see you two tomorrow. Have fun!" And Don was gone.

He didn't go straight home. It was true, he did have to finish up his report before morning. But he had some thinking to do before he worked on it. There was a spot on the edge of town by an old creek where Don had gone dozens of times when he was troubled. He headed for that spot now.

After pulling his car off the road he found his favorite rock, and sitting down he looked out over the muddy water.

As Don thought about his feelings for Barbara it was not with the hopelessness that he had felt about Sandy. Somehow he had changed in the past weeks, and he knew that Barbara had been used in making that change.

He had seen in her a real spiritual strength and faith which made him realize his own lack. She had taught him that prayer meant not simply asking but talking things over with God and listening. He had learned what it meant to live daily with Christ; to be able to send up little prayers for guidance or prayers of thanksgiving and praise about everyday matters. Barbara had shown him that everyday Christian living could be a reality, not just wishful thinking.

It would be swell having a girl like Barbara, but Barbara cared for Larry just like Sandy cared for Billy. And yet, Don watched the water, he was amazed that he didn't feel alone or left out. He only felt that it was swell that Larry had a girl like Barbara and that Billy and Sandy had gotten together. Why did he feel this way?

As the answer came to Don's mind he smiled—not a smile of amusement, but one of understanding. He was happy because, even though he didn't have Sandy or Barbara, he had the solid things that God had taught him through both of them. Those things could not be taken from him. And something inside told him that God never takes anything away from His own unless He has something better to give them.

So, as Don got up from his rock and took one last look at the water, he knew that somewhere there was a girl that would be better for him than either Barbara or Sandy, and that when the right time came she'd come along. **END**

Christianity's Impact on Youth

(Continued from page 81)

people who have given themselves to Christ for service all over the world. Time fails as we think of Young Life, Child Evangelism, Boys' Brigade, Pioneer Girls, Inter-Varsity Christian Fellowship and other organizations which have made an impact on young people today.

The brightest hope for Christianity in today's world, apart from the work of the Holy Spirit, is young people. So long as there are young people there will be a positive response to the call of Jesus Christ. For the Christian faith is a "natural" for them, and given opportunity, countless numbers of our youth will readily invest their lives in reply to the request of Jesus to leave all and to follow Him. **END**

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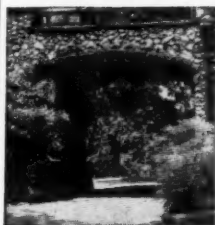
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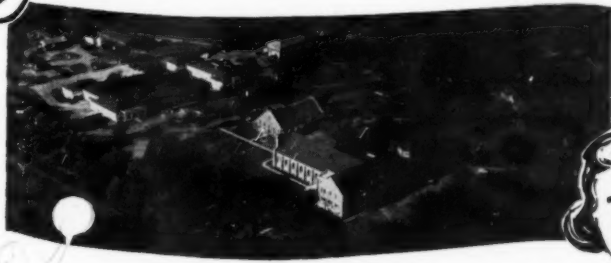
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Christianity and Extremity

By Betty Ann Low

"Christianity? I couldn't live without it!"

It is almost a year now since that warm
summer day I kissed Muthy goodbye
and ran down the front steps to a
waiting taxi. I was off for vacation,
unaware that it would be four long,
pain-filled months before I'd see that
beloved face smiling from the window,
and many more before I'd walk down
those steps again.

It thrills me even now, in recalling
these things, to recognize God's loving
care and guidance in every circumstance.
There was the matter of choosing a
vacation place. A cruise? Hiking in the
White Mountains? A trip to Bermuda?
Any of these choices would have left me
among strangers, very far from home.
But I went to a Christian camp and was
among Christian friends.

Three days after my arrival at camp
it was discovered that I had polio. My
first concern was how to tell my mother
— she is a widow and we live alone. My
second thought was for the friends with
whom I'd been swimming, hiking and
eating at the communicable stage of the
dread germ. Then, as I felt my body
going lifeless, one portion at a time, I
experienced my first sense of helplessness
and fear for the future.

In answer to my first concern, God
provided two precious Christians, a fine
lad who drove the station wagon in
which I came home and the nurse who
accompanied us. The kindness and understanding
they extended to mother as
well as me will never be forgotten. As
to my second concern, no other case of
polio was discovered at camp. Lastly, as
we began our journey home, the most
magnificent rainbow I have ever seen
arched itself over the highway. It was,
it seemed, reassurance of God's watch
care over me and also His promise that
all would be well again.

During the many months that have
followed, God has not only shed abroad
the warmth of His love in my heart, but
has sent His own to minister to me. In
the city hospital where I was taken,
nurses were busy and often my calls for
a drink of water, an extra blanket or to
have my feet moved were unanswered.
Then, God sent Juan.

Juan was an orderly who, night after
night, came to my help when no one
else would come. We had precious times
of prayer together, and in the many talks
we had, found new strength and joy in
our faith. Among the daily shifts of
nurses, students, orderlies and maids,
there has always been someone with
whom to have Christian fellowship.

There have been many sunless valleys
these past months and often the way
has been almost lost from sight, but my
God has wonderfully taught me to trust

Him in a new way, hour by hour, moment
by moment—one step at a time.

God, in His own way, took away those
things to which most of us cling—the
comfort of home, the happy warm fellowship
of friends and family, the pleasant
routine of business and church activities,
and then . . . he required something
more. My arms and hands, legs
and feet, once lively contributors to a
happy round of activity, now lay still.

It was a strange world into which I
had come—a world where fear, pain and
loneliness worked havoc in my soul. But
I found there One who was no stranger
to me, though we had never met in this
place nor had we walked that way together.
I was a stranger but my Christ
knew full well the road I must travel.
The love of God overflowed my heart
and He put a new joy there. From the
very depths of my heart I can say, "Most
gladly therefore will I rather glory in
my infirmities that the power of Christ
may rest upon me."

There is one more wonderful blessing
I would share with you. Our Saviour
chose from His own a young man who
has known a great heartache and has
also experienced a close walk with the
Lord. Our Father has given us a deep
love—the more precious because it is so
much a part of Himself, a love that out
of hearts full of gratitude we have returned
to Him for His blessing and use. Indeed
He has restored to us both one
hundred-fold more than He has taken
away.

It is my prayer as you come to the
close of this article that you will see
through it the great love of God, that
"goes beyond the highest star and
reaches to the lowest hell," and that you
may see how fully He meets our every
need and how poverty stricken we are
to meet the hard situations in this life
without Him.

If you do see it then He will have
revealed to you the Christ who has
transformed this difficult experience into
the richest, sweetest blessing yet to come
into my life.

*Christ of the sick room, when at last
The pain of my aching body is past*

*And I see Him crowned in glory and
power,
Can my heart forget one sacred hour?*

*Perhaps I shall think as I bow at His
feet,
Is even this kingly One more sweet*

*Than the tender Christ I came to know—
Christ of the sick room down below?*

END

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Poison Ivy

THIS is the time of year when all teenagers head for the great open spaces. Many of us city dwellers, however, are completely unaware of the dangers lurking in unfamiliar places. Last month we reminded the camper not to drink contaminated water from streams and old wells. This month we would like to warn you that woods are beautiful but they may be treacherous. To come home from a wonderful hike only to find in a few hours that you are developing a severe itching rash is most disconcerting.

Poison ivy is a dermatitis (skin irritation) which develops in an individual allergic to the sap of the plant. There are three plants abundant in the United States which are our worst offenders.

The poison ivy can be recognized as a vine or shrub with a triad grouping of leaves. This plant has a smooth edge to the leaf. The second plant, the so-called poison oak is a form of ivy with a leaf that is lobed, resembling the oak leaf, hence its name. The third offender is the sumac which grows as a shrub or a tree with seven to thirteen elongated leaflets. All of these plants are capable of producing a severe dermatitis which later develops bullae (blisters).

The rash usually begins on the inside of the forearm and then spreads by contact to the other parts of the body. Contrary to popular belief the fluid from the blisters does not spread the disease. Although direct contact with plant is the usual source of the dermatitis, contact with clothing, tools or animals contaminated with the sap may cause the irritation.

If there is known contact with the plant a good soapy bath immediately might possibly prevent the dermatitis. In the acute stage of the disease a soothing lotion like caladryl is indicated. When the blisters form, some physicians recommend that they be broken and an iron solution be applied. This will help to dry up the blisters. Since poison ivy is definitely an allergic reaction, the antihistamines, like benadryl, may be helpful in reducing the itching. In severe cases the new cortisone drugs have an important place in the treatment.

After an experience with poison ivy it may be wise to be desensitized to the poison ivy by an extract usually of all three plants. Three doses a week apart are recommended before the season each year. After one experience with poison ivy it may be wise to stay out of the woods. An ounce of prevention is worth a pound of cure.—THE DOCTOR

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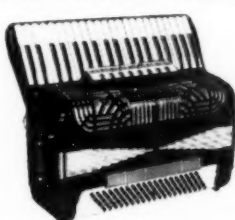
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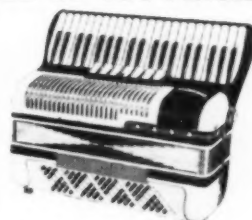
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